E454 (1957)

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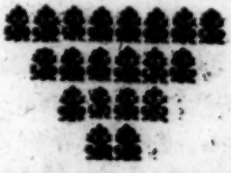

LONDON:

1673.

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The PREFACE.

NOAH, a *Preacher of the Righteousness of God, and a walker with him therein, gave signal Warning a hundred and twenty years together, of the approaching judgment on all despisers thereof*; Gen. 6. 3, 9. Mat. 24. 38, 39. 2 Pet. 2. 5. *The neglect of his alarming ministry, was so universal, that the flood came and swept them all away, save* Noah's *family of eight persons. And so shall also the comming of the Son of Man, be, say's Christ*; Mat. 24. 37, 39. *The like dark midnight-state, shall the World be found in, at Christ's second coming. People will be generally given up to sensuality, signified by eating, drinking, marrying and giving in marriage, and so will also be found scoffing at any such thing as Christ's coming to reign on Earth.* 2 Pet. 3. 3, 4. *But, the Spirit, he will come in, will prove a mystical Fire, that will burn up and consume all the highest excellencies in the fleshly, earthly, changeable, corruptible first-creation-nature of Man or Angel, signified by all the Kingdoms of this World and glory of them*; Mat. 4. 8. *This will be an amazing surprize, and cause a consternation in all, concerned therein, beyond and above all conception or language, by the understanding or tongue of natural Man or Angel. Even, when Christ is at the door, ready to come forth, about this terrible work, in righteousness to judg and make war on all first-creation-vanities, will Men generally, more than ever, contradict and blaspheme the spiritual Watchman's warning thereof, so that he, with his Fellows, shall be men wonder'd at, reckon'd mad-men, and the contemptiblest Fools in the whole World, for believing or asserting any such thing. Hence, will*

that day of the Lord (or the Lord, coming forth, in that judgment-day-light of his all-searching, all-discovering, all-trying new-creation Spirit) be a general surprize to the World, Sea and Land, all inhabitants of the Earth and of the Sea, in the but reformed, or in the polluted spirit of nature. He will come as a Thief, with his irresistible light upon them, in their midnight darkness, never less expecting or more deriding any such doctrine or thing. The temper of the World, before the general destruction of it, by Water, is made, by Christ himself, a representing figure of the desperately rebellious condition and most evil circumstances it will be found in, immediately before the near approaching destruction of it, by Fire. Abel, Enoch, and others, doubtless, though not all recorded, did, in the true new-creation spirit of prophecy, warn the people of their day, of their groundless security and self-flattery, as to any approaching judgments. Enoch, before that destruction by Water, prophesied the second destruction of it, by Fire, at Christ's second coming with the ten thousands of his Saints; Jude ver. 14, 15. His being the seventh from Adam, may seem not to be taken notice of, without some concerning significancy. It was the judgment of the more enlightned sort of Jews, when in their flourish, that the World would stand six thousand years, a thousand years for a day, answering the six days works of God in the first-creation, and then, Christ would come in the glory, power and marvellous light of the new-creation, to keep his seventh thousand years Sabbath-day, wherein to proclaim a jubilee to the World, and so, a rest or cessation from all the works of man, in his own, work a-day, first-creation spirit, life, or activity. Of the said six thousand years, 5678 are past. Whether that saying of Christ (speaking of the great tribulation in these last days, beyond all that ever was, or will be) that for the Elects sake

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those days shall be shortned, may not import a period of Satan's reign and Man's day in this World, before the sixth thousand year be fully expired, is a question, with some. But, what less can it signify? The Jews appropriate that perswasion, as to this World's continuing six thousand years, more peculiarly to Elias. Elias complained; he was left alone, in his spiritual testimony, as to any associates with him, in the awaken'd exercise of the same spirit; as also, that his witness was universally rejected, and person persecuted by those in power. God's answer to him was, he had seven thousand men (in that Israel) who had not bowed to Baal, that is, not wilfully and knowingly (through self-love to their earthly life and state, Satan's dwelling place) rejected and hated the heavenly life of that new-creation spirit, that is God's dwelling place, for ever, in which he will dwell amongst, shine upon, and own his true Sion-Saints, as his People, and himself their God, for evermore. Any, that have come forth in the awaken'd exercise of the true new-creation spirit of prophecy, grace and prayer, everlasting righteousness and truth, have experienc'd an almost universal contradiction and discountenance, as Fools and mad Men. The Apostles and primitive gospel Christians (when clothed with a wonder-working power, under the former rain, or first shower of the Spirit, from Christ's ascended humanity) seem to have had the best on't, as to this; yet how were even they, yea, the most eminent teachers among them, hated and disturbed, contradicted, blasphemed, and murdered? I have laboured in vain, I have spent my strength for nought and in vain, says Esay, in my prophetical ministry, declaring the righteousness of God, as the only true way of Salvation, to Man. This he concludes, as relating to the next to no success, he found, amongst Men. But, he found the Lord's approbation judgment, and, that his work found acceptance, and he, a reward, there;

Esay.

Esay. 49. 4. So Paul, if our ministry (*says he of himself and fellow-Gospel teachers*) *prove* (*through mens wilful neglect and hatred of it*) a savour of death unto death; yet are we, *therein* a sweet savour of Christ, unto God; 2 *Cor.* 2. 15, 16. *No big looks, nor stout words of contradicting Enemies, should appale or discourage God's Commission'd Messengers of Truth. How were they mock'd, misus'd, and despised, even in* Jerusalem, *till there was no Remedy?* 2 Chron. 36. 16. *God charg'd Ezekiel to discharge his Watchman's Office, in speaking his Words to them,* Whether they would hear, *or obey*, or whether they would forbear, *that is, rebel against, and reject them.*

So also, does he command Jeremy *to arise and speak his words to them, and* not be dismaied at their Faces, lest (*says he*) I confound, *or break* thee in pieces, before them. *Jeremy Propheſied amongſt the, then, only profeſſing People of God in the whole World, and yet had* the whole Land againſt him, the Kings, Princes, Prieſts, and People of *Judah.* But, God made him, *in the ſtrength of his true Spirit of Propheſie, too hard for them all*; a defenced City, an iron Pillar, and brazen Walls, againſt the whole Land; *Jer.* 1. 17, 18. *Yet notwithſtanding all this fencing and ſteeling him, to bear the ſhock of ſuch an univerſal oppoſition and contempt, we find him* (*through the wrangling diſtemper of his oppreſſed natural man, that's the diſputer of this World, in the Saint himſelf*) *at a ſore loſs, and ready to make very ſtrange Concluſions.* I am in deriſion daily, every one mocks and reproaches me, for ſpeaking the Word of the Lord. Then I ſaid, I'le ſpeak no more in his Name. But his Word in my heart, was as a fire, and I could nor forbear, *or hold from declaring it*; Jer. 20. 7, -- 9. *When his particular denunciations of deſolating Judgments on* Jeruſalem *were accompliſhed, the* Jews *diſpers'd and confounded, he was ſtill at the ſame paſs, toſſed up and down from poſt to pillar, under a univerſal contradiction.* As for the word thou haſt ſpoken unto us in the name of the Lord, *ſay the Jews*, we will not hearken unto thee; but, do whatſoever goes forth of our own mouth; *follow the words of our own wiſdom*; Jer. 44. 16, 17. *This they conclude upon, come what will. Deſperate reſolutions!* When Johanan the Son of Kareah, and all the Captains of the *remaining* Forces (*left by* Nebuchadnezzar) *and* all the Jews, from the leaſt even to the greateſt, had beſought Jeremy, to ſeek the Lord, on their behalf, as to what courſe they ſhould ſteer,

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after the murder of Gedaliah, *whom the King of* Babilon *left to be their Governour*, he told them the Lord's meſſage, that if they ſtay'd in their own Land, they ſhould be ſafe; if they went to Egypt, *for which he ſaw their inclination*, the *very* Sword *of Nebuchadnezzar*, *they cauſeleſly fear'd at home*, ſhould *be ſure to* meet with them, there. Johanan the Son of Kareah, and all the proud Men, tell him, he ſpeaks falſly, and that the Lord had not ſent him to ſay; go not into Egypt, to ſojourn there. *So, they, not only, go, but force him and* Baruch *along with them, in flat contradiction to their own meſſage. And when there, we have ſeen how obſtinately they demean themſelves againſt him, and all his words. All this, have we,* Jer 42. 43. and 44 chapters. *At this rate, are true witneſſes of God, handled all along this World. Chriſt himſelf, had, in a manner, a univerſal contradiction to his whole Goſpel-miniſtry of the ſecond covenant, from the profeſſing* Jews, *with their Teachers, Prieſts, Scribes, Phariſees,* &c. *in the firſt. He came to his own people in the firſt, who received him not, but blaſphem'd and murder'd him, for the doctrine of the ſecond, though exactly conſonant to their own Law and Prophets, rightly underſtood; and ſo, became they no people of God, at all, in firſt, or ſecond. What they had, was taken from them, for rebelliouſly refuſing the great and true Salvation, by him, farther diſcovered and offered to them. Chriſt's meek and quiet bearing ſuch univerſal contradiction of myſtical Sinners, to his whole Goſpel-miniſtry, is ſet before his followers, therein, leſt they be quite tired out, and faint in their minds, on like occaſion;* Heb. 12. 3.

Concerning the KINGDOM *of* GOD, *to which Christ hath had a Right, from Everlasting; Testified by Saints in all Ages; unto the visible Possession whereof, the signal slaying of the Two Witnesses, and the raising them again, by the angelical Preachers of the everlasting Gospel, into an Association with themselves, will be an immediate fore-running and preparatory Dispensation.*

THERE is not any Truth more frequently foretold, or positively asserted in the whole Scripture, than the Second Comming of Christ to set up his visible Kingdom, on Earth. On his joyful appearance for this, blessed Angels and Saints hopes have, from the beginning, been fixed, as the season for such an *Opening the Temple of God in Heaven*, as will render the Divine Inhabitant thereof, visible on Earth.

This, by first cleerly stating and declaring the infinite and absolute Soveraignty of Gods divine Essence, above all: And next unto this divine unity, the high and superlative Prerogative of the first, divine and creature-composition, in the Mediatour's person: Thirdly, the great and peculiar Priviledges of the most heavenly Saints: And lastly, the just and immutable Rights and Advantages of blessed Angels, and other glorified Saints, above whatever was to be found in the natural, first-creation state of either. Hence the whole new-creation seed of Christ, from a subjection to chang and vanity, in their first-creation life and clothing, have been secretly groaning and panting after that deliverance and freedom, that's to be brought to them, by this second, visible, spiritual coming of our Lord Jesus, from heaven, to Reign on the earth. And this, will they, more impatiently then ever, desire and long after, toward the end of the encreasing, unreasonable Bondage, under Satan's reign and Man's day. This, that the whole Creation groanes after and expects, is the peculiar hope, the certain and wel-grounded perswasion of spiritual Saints, whose Faith becoms an undoubted *evidence to things not seen* to the natural understanding; *Rom.* 8. 22-25. *Heb.* 11, 1. They only have the *first-fruits and earnest of this* (yet invisible) Spiritual Life, in

which Christ will appear to all. They have the tasts of the new Wine of his Spiritual Kingdom. And hence, do they greatly thirst after the full draughts thereof, in his Kingdom. They are, therefore, uncessant in Prayer to God (and this, in Obedience to, and agreement with the command and will of Christ) for the comming of this Kingdom, as those Spiritual *Watch-Men*, that, in harmony with the Holy Angels, *cease not, Day nor Night, to cry unto* God for the Personal comming of their Spiritual Lord *to make his new Jerusalem, a praise in the whole Earth*; *Esay*, 62. 1, 6, 7. For, this will compleat *the adoption of Sons, by the redemption of their body, and manifestation of the Sons of God*, in a visibility of their spiritual life. This will be a *Jubile* to the whole World. How deeply, then, are Angels, Saints, and all Men concerned, to be rightly informed, and have their hope fixed in this Important thing, the comming of their Spiritual King, in his new-creation Glory, to reign over them? For, therein will be comprehended all their distinct Interests and Advantages. *Peter*, by way of Prophecy (speaking of this spiritual kingdom) positively asserts it, not to be of *a Fabulous* or controversible nature, but grounded on clear Evidence, and undoubted Demonstration. For, he had the honour of being *an Eye-witness*, by faith, *of Christ*, as from the beginning, living in his root, clothed with Glory and Honour; 2 *Pet.* 1. 16- 18. And, since his ascent in our nature, have spiritual Saints been waiting for his descent, therein. God, by *setting him at his right hand, therein, has Endowed him with the Power and Glory of his Fathers Throne*, to set up his visible *kingdom on earth*; *Jo.* 5. 22, 27. *Act.* 17. 31. All this seems implied in *the voice*, Peter *heard from the excellent glory, saying, This is my beloved Son, in whom I am well pleased; as having descended, and finished the work given him to do, in our earthly nature, by the* compleat *death thereof*, as to all changable, first-creation life; And *ascended* into the everlasting new-creature and divine life of God the Mediatour, his Root and Father; in which, fitted for the visible rule of his spiritual kingdom on earth. For *this* blessed thing, *are Saints* [out of, or in the body] all *waiting*, as his Members, Servants and blessed Retinue, to enter with him into the actual possession of this Glorious Kingdom, in the visibility of their, before, hidden, Spiritual Life, which will be *the manifestation of the Sons of God. The glad tydings of this second comming of Christ*, in his spiritual glory, to *Reign*, as that of his natural birth, in order thereunto, will be, first, signally given by his angelical Messengers, as that which

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will, most certainly, being *Glory to God in the highest* Heavens, through a union of peace with his new Heavens and Earth, or higher and lower ranks of Spiritual Saints, together with undeniable marks of his *good will to all Men* in general, that are under his happy government; *Luke.* 2. 14. All men, that have not excluded themselves by a fixed enmity to this spiritual king, shall have their Eyes so far opened, at, and by his appearing, as to see and admire his long-suffring towards them, and his restoring to them, what, at first, they lost. So will the whole new World joyn in unanimous praises to God, through Christ, their new-creation King.

And, if this be so, a distinct considering the spiritual nature, as well as certain visibility of this kingdom, will be requisite; and this, so much the more, as the day of his second comming approaches, and drawes neerer. This growes more evident, dayly, from the general decay of all natural and moral goodness amongst men, and the increase and abounding of all Iniquity, litteral and mystical, that, as foretold, will accomplish man's day, and period this World. Through the extream abounding of iniquity, nothing of support or comfort will be left spiritual Saints or reasonable men, but a rightly Informed Faith, as to the certain approach of the Lord, in his spiritual kingdom. In the stedfast, wel-grounded hope hereof, are they called on, by Christ, to *lift up their Heads, as knowing* his second appearance, and consequently, *their* full *redemption drawes nigh*; and will soon be accomplished. For this great and most concerning thing and Truth, have we a Cloud of Witnesses, in Scripture, even for the glorious Comming and Kingdom of our Lord, as also an account of the distinct hands by which given, divine and creaturely, or both together. God, in his infinite divine Essence; the Mediator, in his conjunctive divine and creature-nature; and the pure creature-spirit of Faith, living in a succession of spiritual Saints, from first to last, do all agree in their Testimony to this Truth. *The Mystery of God, and of the Father, and of Christ*, Col. 2. 2. is all opened by Christ the Branch, which *Paul* earnestly desires, Saints may *be filled with the rich and full assurance of*. And, 1 *Cor.* 11. 3. treating of the same high and glorious Truths, he layes down the original and fundamental *Ordinances of Truth*, as he received them from Christ's own hand. He declares it necessary for men to know, *That the Head of every Man is Christ*; *and that the Head of the Woman, is the Man*; *and the Head of Christ, God*. In these gradations of a three-fold Headship, he summ's up the essential Foundations of all Truth, divine and creaturely; to wit, of God, in his

divine unity; then, of the Mediatour, in his ſupream, divine and creature-compoſition; and then thirdly, of Chriſt, as Son and Branch, the appointed means for rendring the ſaid divine and creature-glories of God the Mediator, viſible to bleſſed Angels and Saints. The higheſt of theſe Ordinances of Truth (though laſt expreſſed) is, *That the Head of Chriſt is God.* God the Mediatour, in his conjunctive, divine and creature-form of God, confeſſes and owns the ſingle and uncompounded divine Eſſence, as his abſolute Head and Father. This is the firſt and higheſt Ordinance of Truth.

Next unto this, Chriſt is the head of every man; that is, Chriſt, as Mediatour, in the firſt and higheſt conjunction of divine and creature-nature, is the immediate Head of himſelf, as the firſt-born Creature and Reſurrection-Lamb, and conſequently, of every Angel and Man, in both creations, natural or ſpiritual. And then, as the third and laſt Ordinance of Truth, is the Man Chriſt as Reſurrection-Lamb, in his ſpiritual, new-creation Life, Head of the Woman, or Natural-ſtate, in Chriſt's perſon (as brought into ſubjection to the new-creation Man) and alſo, of all his heavenly and earthly glorified Saints and Angels; or Church, *Col.* 1. 18.

There is a like relation of Father and Son, in the Mediatour's creature-nature, Root and Branch, as of the divine Father and Son, in the divine nature. And, ſo is his Creature-nature, throughout, and on all accounts, the ſupream creature-likeneſs of the infinite divinity. 'Tis the abſolute and peculiar Prerogative of the divine nature, not only to be the original of its own Being from Eternity, or to be what it is, without all beginning, but alſo, of that purely divine Form and Image of it ſelf, in the Mediatour, to whom God, in the ſingle divine Eſſence, is Head and Father. It is therefore ſaid, 1 *Tim.* 2. 5. *There is one God,* in the divine Eſſence, uncompounded with any creature-being; and, in diſtinction from God, in this ſupream conſideration, *One Mediatour between God and Men,* mediating between, and therefore conſiſting of two natures, divine and creaturely. *A Mediatour is not of one, but God is one.* To the Mediatour, in this Compoſition, is the ſingle divine Eſſence, Head. And the divine nature, or purely divine form of God, which is one with the divine eſſence, as the immediate former of his own creature-ſpirit, from everlaſting, *Prov.* 8. 22, 23. ſtands in a headſhip or ſuperiority to that creature-ſpirit, which is his own divine workmanſhip, in his own perſon. As the purely divine Son of God, is he under a like impoſſibi-

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lity with the Father, of being immediately seen or known by any, but the divine Being it self. For, in this divine relation of Father and Son, are they fitted, only, for the fruition of each other. And so, the divine Son *lay* shut up *in the bosom of the* divine *Father*, till the good will and mind of both was, to build a creature-house for themselves, which was the Root and former of all meer creature-beings, in both Worlds, *Heb.* 1. 2. *This* original *Word*, or creature-*beginning*, *was in God, and with God, and was God.* And *by it, were all* other *things made*; *John* 1. 1-3. The distinction of divine and creature-nature in the Mediatour, is intirely preserved in their personal Unity. His creature-nature is called *the Beginning*. His divine is without all beginning. Again, the infinite divine *builder of the* supream creature-*house* for himself, *is above the house*, so *built by him*, (though taken into personal union with the divine Inhabitant thereof) as is implied, *Heb.* 3. 3, 4. The infinite divinity wrapping up it self, in a *fellowship* or personal union with its own creature-house, makes up that wonderful *Mystery*; *Ephes.* 3. 9. The Fellowship of divine and creature-nature, was, before all time, *a Mystery hid in God.* But, in this supream divine and creature-fellowship, was the certain foundation laid, from everlasting, for God's revealing his own divinity to Angels and men, when made; which otherwise had remained invisible and unapproachable to them all, for ever. The divine Spirit, in *Building its own* creature-*house*, *hewd out the seven Pillars thereof*; *Prov.* 9. 1. This signifies the fulness and variety of this creature-building or spirit, in the capacity of Root and Branch, Father and Son. And, through the Son and Branch (as admitted into union with the divinity, in the same personal fellowship, with his Root) comes all to be beheld by blessed Saints and Angels.

But, for better understanding this whole Mistery, consider farther, the relation of Root and Branch, or, Father and Son, in the Mediatours creature-nature, as well as in the divine. This distinction was fitly figured out, in *the top and foot of Jacob's Ladder*, the divinity of the Mediatour standing above, or, on the top of it, as Head thereof. And, *this top of it*, or, creature-root, is Head to its *own foot*, *the Branch*; and, as fitted by immediate Personal union with the divinity, receives the fulness of that divine Ocean, to which so united. But, in this first and highest Marriage-union of divine and creature-nature, is God, yet, in too great a height, for the creature's immediate sight or enjoyment of him. The scorching Beams of the Mediatour's divinity, are not so allayed and tempered

pered, in this highest union thereof, with his supream creature-Spirit, the root of all creation, as that Angels or Men may receive or converse therewith. This highest creature-mount or spirit, in the Mediatour, was fitly typed out by that mount, under the Law, that was so glorious and dreadful, as to become present Death to all that (immediatly) touched the same. But, there is a lower capacity in the mediatour's creature-nature, called the *Son and Branch*, which answers the creatures *wish*, in an immediate Head-ship, to them. This Son and Branch is to be considered in his invisible, angelical state, *before the foundation of the World*, and that, both in a pure, but changable first-creation state, as the first-born therein, and as *the Lamb slain*, and so, by the death of that mortal state, taken into personal union with his creature-root, in new-creation-Life; and through that, with his divinity, also. So comes the Son and Branch to be filled with all the fulness and life of both. And, the same thing did he, in and with our visible humane nature, *in the fulness of time*. He made the like sacrifice thereof, for the like end. And thus is the son and branch, in his resurrection-life, the blessed medium, by which, the vision of the divine Glory is let down and given to his creatures, which, by the root, or top of his creature-building, singly considered, was incommunicable to them. By the branch, is it *brought so neer*, as, with a meet regard to the dignity of the mediatour, and safety of blessed creatures, to become fit for the sight and injoyment of Angels and Saints. The twofold resurrection-state, or Heavenly and Glorified earthly Spirit or Life of the exalted branch, is the mistical *Golden Pot*, into which the divine *Manna* (the everlasting Food or Bread of life, to happy Angels and Saints) *is put*, and hath been hid, from before the foundation of the world. This capacity in Christ, as branch, is of the same Date with his creature-root, *as possessed thereby, in the beginning of his way*, toward's the creation of the world; *Prov.* 8, 22. *By the Man Christ Jesus*, as living in his new-creature root, did all things receive their invisible existence, and visible creation. *By him*, so considered, *were all things made, and without him, was not any thing made, that was made*, or created; *Jo.* 1. 3. 1 *Col.* 15-17. *Heb.* 1. 2. Thus, the suitable medium, by which God condescend's to let down himself to creatures sight and enjoyment, was prepared, as the immediate hand, by which they received their creation. In the spirit of the branch, as standing up in his root, had Angels and the spirits of men their first, invisible existence, and thereby, as their parent, are brought forth into their personal subsistences, by creation. And, in him is secu-

ſured up the Bread of everlaſting Life, for their Immortal ſpirits, which they are not capacitated to feed on, in the mortal life of their firſt-creation; but, immortal life, by a ſecond. This never-periſhing food is ſuted only to a never-periſhing Life. Both root and branch, or creature-Father and Son, in the mediatour, had, from everlaſting, not only the enjoyment of each other, but of the divine glory, alſo, in the ſame bleſſed perſon. And ſo, did God moſt high, with delight, behold all his deſigns and purpoſes, finiſhed in him, before any thing was brought forth, by creation. And, in the wonderful fellòwſhip of divine and creature-nature, in himſelf, did God the Mediator *reſt* alſo *from* all *his workes*, before any of them were brought forth, as beholding all the contrivances of his divine mind (in the firſt conjunction of his divine nature, with his creature root) thus declared and executed in *the Son and branch*. This branch, alſo, had his peculiar *delight in the* principality or headſhip given him, over Angels and Men (as exiſting in him, and looked on as *the habitable parts of his Earth*) *before the foundation of the World*; *Prov.* 8. 30, 31. He rejoyced alwayes, before his father, not only as enjoying the viſion of the divine glory, but, as the ſame was in him treaſured up; and by him, communicable to them.

And, thus ſee we the need of root and branch, in the mediatour's creature-nature, as the aſcent and deſcent of his great creature-building. By the former, is he qualified to receive the divine viſion, in the immediate Ocean-fulnes thereof: by the latter, to conveigh and communicate it, to his bleſſed Angels and Saints. In the creature-root, or top of his creature-houſe, is his divinity ſhut up from his creatures, till revealed or opened by the branch. The branch is the myſtical Door of this great creature-building, and alſo opener thereof, to his creatures. *David*, by faith, ſaw and heard the great Lord the Mediatour, in his higheſt and firſt Union of divine and creature-nature, ſpeaking to Chriſt the branch, as *David's* immediate Lord and Head, ſaying, *The Lord ſaid unto my Lord, ſit thou at my right Hand, until I make thy Foes thy footſtool*; *Pſal.* 110, 1. Here is a Prophecy of Chriſt, *the polished Shaft, hid in Gods Quiver*, as to what he was to be and do in our nature, for exalting it into the Glory, long before, attain'd by him, as Reſurrection-Lamb, and therein, head, not only, to the immortal Spirits of Men and Angels, but, in a peculiar manner, to his ſpiritual Church. He will appear in our glorified nature, at the appointed ſeaſon, for actual ſetting up of his viſible Kingdom, on Earth. Thus may we, with admiration, behold the aſcents

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1994] and descents of the mediatours creature-building, by which, marvellously fitted for preserving the dignity of his own divinity, and accomplishing the blessednes of his creatures. The ascent or top of it, is a fitly capacitated immediate habitation for the divinity. And, the descent of it, in *the branch*, is that, wherein Christ becoms a two-fold Head to his Angels and Saints, from whom they receive their immortal beings, and also the heavenly life and clothing thereof, by which fitted for their mansions in this his Fathers House. This Son and Branch, though but foot-stool to himself as creature-root and Father; the Throne, on which his divinity sits, is in a headship and preheminency over all blessed Angels and Saints, by the appointment of his divine and creature-lord. This foot-stool, or loweſt part of the creature-Throne or House of God, in the mediatour, is the immediate object of Faith, as that, by which the divinity, in the top of this creature-House or Throne, invisible and inaccessible to his creatures, is let down to them. By this blessed medium, are Angels and Saints admitted to the sight and injoyment of the divine glory, for ever. Christ, when on Earth, witnessed his spiritual life, as *Son of man in Heaven*, into which he returned with our nature, and so, into that enjoyment of the divine glory, he had, both as creature-root and branch, before the foundation of the World, according to his prayer: *Jo.* 17. 4,5. He that descended and he that ascended, is still but one and the same Son of man, in the invisible angelical, and visible humane Life of the branch; *Eph.* 4. 10. This did he, *that he might fill all things*. In the transformed angelical state, as spirit of the branch in his own creature-root, *the Son of Man in Heaven*, was he head and parent to the immortal spirits of Angels and Men, by a first creation: and of the spiritual being and state thereof, by a second. In this first capacity, as spirit of the branch, is Christ the heavenly place, in which Angels and Saints have been *blessed, as chosen thereunto, before the foundation of the World*; *Eph.* 1. 3. In the second, as a visible head to them, in our glorified nature, is he qualified, actually to give them a life of everlasting blessednes, with the never-perishing meat thereof, the divine and new-creature glories together with the life, in which alone they can see and enjoy them, were both and all treasured up for them, in him. Our exalted nature in him, is the adapted conveyer of his divine, and otherwise invisible, creature-glories, to us. In our glorified nature, he declares the Gospel, or glad tydings of salvation, to men. By this, are they made capable of receiving the joyfull news of *mansions provided for them, in his Fathers House*, and

of entring into them. No entring for us, but by his entring first, in our nature, into the state of everlasting life. Christ, thus, is *the Key of the house of David*; *Isaiah* 22. 22. In his creature-root, was treasured up, from everlasting, the divine glory. This must be unlock'd and set open, to blessed Angels and Saints, by the creature-branch, in the second or visible capacity of it, even in our exalted nature. This is the mystical Key that opens his heavenly creature-life, and gives the vision of the divine glory, to us. By his coming in flesh, and death and resurrection thereof, has he entred into that state, himself, as our Head. Spiritual saints, under the Law, safely shut up in the faith of Christ's so comming and doing for them, rejoyced therein. Christ, in his first capacity of creature-branch, as resurrection-lamb, in his angelical spirit, was the invisible Door to his own great creature-building, as Root. The very Door, yet, was invisible, as well as House, and divine Inhabitant. At least, that Door was not opened, nor the divine and creature-glories of the House and Inhabitant, revealed, as now. In our visible nature, glorified (the second capacity of the branch) does he compleat the Door of entrance into the House, and is the spiritual Key and Opener thereof; so, in both capacities of the Branch, fitted to be the Authour and Finisher of our Faith. And, so was he presented, at first, to Angels and Men, as the compleat Object of their Faith, for the perfecting their Salvation. Blessed *Angels* therefore *desired to prie into* the blessed consequents of the man Christ's ascending, to give such openings of divine and spiritual mysteries and glories, as never, before, were given to them or saints; 1 *Pet.* 1. 11, 12. *John* 7. 39. *Rom.* 16. 25, 26. *Ephes.* 3. 9, 10.

Thus, have we the ground and reason, why our spiritual *Levi* stood up, from everlasting, in the Loins of his great mystical Father, and that, in the two-fold spirit of the Branch, invisible and visible, as a twofold natural and spiritual Womb and Parent, to blessed Angels and Saints. As natural or spiritual Children then, to him, are they to pay the like Tithes due from them to him (even the spoiles of all, in their own nature, by death, and sacrifice) that the mystical *Levi*, in his person, paid to his spiritual *Aaron*, his Root. He requires, from his Children, all the glory, due from the descent of his great creature-building, to the ascent or top thereof; as also, from both, to the divinity of the Mediatour; and, through his conjunctive divine and creature being, to God most high and absolute, in his single or uncompounded divinity. *For, without controversie, the less is blessed of the greater*, Heb. 7. 7. And in

the due observation of this rule, every part of the Mediatour's person is preserved in an absolute unity, to the praise and glory of God most high, and Head of all.

In the great and compleat mystery of Godliness, then, we find a threefold Headship.

The *first*, Of God, in the simple unity of his divine Essence, sovereign Head to the Mediatour's whole divine and creature-being.

The *second*, The headship of the first and invisible conjunction of divine and creature-nature in the Mediatour, to the twofold spirit of his humanity, in which properly, *the Branch*.

Thirdly, This Branch, also, in his twofold humane capacity, is found in an immortal natural, and everlasting spiritual headship over blessed angels and saints, *having in all things a prehemineney*, above them all, next under his divine Lord and creature-root, as exalted into personal union, with both.

Next then, consider the distinct testimonies, given by every of these head-ships, to the present truth; the certain visibility of the *Kingdom of Christ*; declaring *all power, in Heaven and Earth*, given to, and visibly to be exercised by the man *Christ Jesus*, who, as in our glorified nature, shall be seen and acknowledged, as, *by God and his Father, made the only Potentate, King of Kings and Lord of Lords*; 1 Tim. 6. 15. and Rev. 19. 16. Yet, will not the man Christ take the honour of exercising this power, unto himself, but, make it his business to unveil and shew the twofold distinct headships over him, in the pure single divinity, and invisible conjunction of divine and creature-nature. And, both these, give their distinct testimonies to him, as the invisible, glorified son and branch, in order to his visible exercise of universal power, therein, over all, as the blessed medium, exactly calculated for declaring and executing the whole mind and will of both, in reference to all Angels and men, good and bad. This could no otherwise be discovered and done, save by the *branch, the man Christ*. For it is below the dignity of the single infinite divinity, the divine essence, or, the first and highest conjunction of divine and creature-nature [or the divine and supream creature-form of God, in the Mediatour] immediatly to exercise the power, belonging to them both. They, therefore, delegate the exercise of this their power, to Christ, the branch, as set up in the express likeness of the divine glory, to whom, therefore, the divinity of the mediatour says, *Thou art my Son, that I have begotten* in my own likeness, in personal union with

with me, and appointed heir of all things; Heb. 1. 2. Christ, as creature-root, is heir of all, as the great and supreme creature-point of his own divinity, who brings forth the creature-son and branch, in his likeness, the visible Image of his invisible creature-spirit, as this is the invisible Image of the infinity divine. So is this son and branch made visible heir of all things, receiving the power from his own creature-root, that his root has, from his own divinity. Hence, when, as glorified branch, brought forth in the visible likeness of his invisible creature-root, his root declares him, his well-beloved Son, whom all the saints and Angels of God are to worship; Heb. 1. 6. This, first-begotten son and branch, is the happy and marvellous day of the mediatour's own making, in which blessed Saints and Angels are to rejoyce; Psal. 118. 23, 24. For, by this, the divinity in its simple unity, and in its first and invisible conjunction with creature-nature, in the mediatour, do first give themselves forth, in a day-break of knowledg and revelation, to Angels and men. Thus come the distinct divine and creature-glories to shine forth upon them, through this son and branch. And, in their name and power, is he visibly to rule over all. The title, then, of this branch, to such universal Rule, is twofold. For, it descends upon him, and is derived to him, first, from God, in his simple divinity, as absolute head to the mediatour. Secondly, from the mediatour to Christ, in our glorified nature, which is his visibility, as that, in which, dwells the fulness of the God-head, bodily; Col. 2. 9. From this twofold fountain and original headship over him, has the man Christ his right, to the exercise of a universal visible rule over all creatures, made sure and undoubted, by their twofold testimony to him. But, in possessing and exercising this rule, must he still acknowledg the twofold head-ship of the pure divinity, and first conjunction of divine and creature-spirit in the mediatour, over him. These are both, in themselves, invisible and incommunicable; and, consequently, at too vast a distance, and eminent a height, to have ever been seen or approached, by creatures. Their condescention, therefore, to have come forth, in either of these capacities, in a visibility to angels or men; and so, in the immediate exercise of the power, essential to both the said headships over Christ, the branch, had been too great for them, and unsafe for their creatures. Hence, hath God, of his free Grace, in order to the creation of the World, and communications of himself to angels and men, when created, contrived a twofold distinct creature-building and capacity, in the mediatour,

1978) the inferiour part, whereof, is exactly fitted to answer all the intents and designs of God, towards his creatures, as to the declaration and exercise of his power over them, and giving the safe and comfortable enjoyment of his presence to them, which, in the two former headships, without the branch, would have been *a consuming fire*, to them; *Heb.* 12. 29. and *everlasting burnings*, to any meer creature-organs, natural or spiritual. The pure divinity or infinite divine essence and Father; and, the first, invisible conjunction of divine with creature-nature, in the mediatour, are, both, above the capacity of immediatly creating angel or man; and then, much more, above the immediate exercise of rule, over them.

But, the whole will of both these distinct heads to the man Christ, is exactly answered and executed by the creature-son and branch, in the heavenly and immortalized earthly capacity thereof. The twofold glorious creature-building in the mediatour, taken into personal union with his divinity, makes up such a blessed instrument, for doing the whole will of the divine nature, that it is infallibly impossible, any thing but the divine will, should be executed, by it. Yet, though each part of the said creature-building live in a perfect voluntary subjection to the divine will, the whole does preserve and retain its own creature-will, in the said subjection, distinct from the divine.

And thus have we seen the distinct testimonies of the divine father and son, to the twofold capacity of creature-nature, in the mediatour, root and branch. The divine son, or form of the divine essence and father, from all eternity, is the purely divine likenes and unseen shape of the father; and, the creature-root is the unseen likeness of the divine son; but, then, is creature-son, or branch, the visible Image of its own creature-root, by which, all divine and creature-glories are let down, to the understanding and injoyment of creatures. And, each of these Images of God, divine and twofold creaturely, in the mediatour, are, according to their distinct natures and gradations, the representations or likenesses of each other. And, not only the divine, but supream creature-likenes of God, in the mediatour, the original of all creature-beings, on which the soveraign power of the divinity descended, from everlasting, is of too neer a kin to the divinity, and in too transcendent a sublimity, above any creatures understanding, sight, or enjoyment, to come forth in the immediate exercise of the soveraign divine power, imparted to it, and committed to its trust. It is the proper immediate receiver of the divine will, but, above the capacity of executing it. The

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declaring and executing the divine Will, is committed to Christ, as creature-Son and Branch, exactly fitted for it. This Son and Branch is the body that gives visibility to the Mediatour's whole divine and great creature-being. And, though inferiour to its creature-root, is it in personal union with it, and the divine nature of the Mediatour (and this, in a twofold resurrection-life, heavenly and glorified earthly) to the completing his personality. The two distinct Offices of the Mediatour's twofold creature-nature, root and branch, are significantly figured out, by *the Candlestick all of gold, with a bowl on the top of it*; Zech. 4. 2. This *Bowl, or Top* of the great creature-building, in the Mediatour, is the fitted immediate reception of the divine mind, in order to the execution of it, by his inferiour creature-capacity, signified by the *golden Candlestick*. This inferiour part, as living in personal union with the superiour, and, through that, with the divinity it self, in the Mediatour, is said to be *God's equal or fellow*, who, thus *found in the form of God, accounts it no robbery* (or presumption) *to be equal with God*; even in our sovereignly exalted nature, as therein fitted to declare and execute the whole will of his divine and creature-lord; *Zech.* 13. 7. *Phil.* 2. 6. This inferiour creature-capacity of the Mediatour, is the second reception of the divine will and power, which was first received by, and treasured up in his creature-root, and, by that, transmitted to its Son and Branch, to exercise and execute the same, as fitted thereunto. From the creature-root, does the branch receive the power of *creating the worlds*; *Heb.* 1. 2. as also, the essentials of all Rule and Government. For all these undertakes, does the *Son and Branch* become abundantly qualified, through personal conjunction with his creature-root and divine Lord; even, to *create all things*, and make Laws, whereby, clearly to state & conserve the absolute headship of the single divinity, and the Supream Prerogative of the first conjunction of divine and creature-spirits, in the Mediatour. *The Man Christ*, as *Son and Branch*, declares the deriving all his power from the two headships over him, and his exercise thereof in a visible rule over this world, in perfect subjection to them, according to the righteous Laws of his own making. And, he allowes unto Angels and Men, all such priviledges as are essential to their spiritual, rational, and sensual-Principles, in the life and exercise of their intellectual beings. So, does he render them, according to their creature-liberty, free Agents, as well as immortal spirits.

Thus deep is the foundation laid for the Rule and Power of the King-

dom of Christ, as visibly to be exercised by him, in our glorified nature.
And, this power does he ascribe to his conjunctive divine Lord and creature-root, and in harmony therewith, to God's absolute divine unity, as above all, and head to all. Thus, does Jesus Christ, as subjected Lord over all, under the said twofold headship over him, ascribe and bring the glory to God most high, in his single divinity, the great and high Father of all. So, through the happy union of divine and twofold creature-nature, in the Mediatour, may we behold, *the Government of Peace*, under which, blessed Saints and Angels are to live everlastingly, as shining forth *between them both* (*Zec.* 6. 13.) to wit, both his creature-capacities. In the higher, he is the immediate receiver of the divine mind: in the lower, the executour of the divine will, in all things. This twofold office of the mediatour, is excellently figured out in the essential parts of man's make, and the distinct usefulnesses thereof, by which, fitted for the compleat exercise of his whole being. Yea, the whole person of the mediatour, in all the essentials of his constitution, may fitly be represented by what is found in man. For, as a shadow of the divinity, his spirit or intellectual part is the conceiver of its own will.
Then, his Soul, as figure of the mediatour's creature-root, is the fitted reception of the said will and mind of the spirit. And thirdly, the will thus conceived by the Spirit, and received by the Soul, must be brought into visible exercise and execution, by the third essential part in man, the body (1 *Thes.* 5. 23.) figure of the inferiour part, or capacity, in the mediatour's creature-nature, as visible branch to his invisible creature-root, *in whom the god-head* also *dwells bodily*, and so becomes visible to Angels and Saints. Thus, by owning every distinct part in the mediatour and in man (and accordingly, assigning to them their proper offices) the usefulnes of the whole, both in type and substance, is compleated, as also, their respective personalities. And, as the body is put for the whole man, (as that, by which, the invisible Soul and Spirit are rendred visible, in the exercise thereof, which dignity belongs to it, through its personal union with its invisible Soul and spirit) it bears the Title and denomination of the whole man, in the figure, after the same manner as in the substance, the person of the Mediatour. Hence, every distinct Name of the Mediatour, is applyed to Christ, the Branch, as in our nature glorified. For, therein, *the fulness of the Godhead dwells bodily*; and, in personal union therewith, shines forth visibly, to Angels and Men.

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In the lowest essential part of the Mediatour, is Christ the Man-child, that's to be manifested in the glory of his Father, put upon our exalted nature, in him. And so, is *the Government* of his divine and creature-lord, *put upon his Shoulders*. Hence, is he called, by his Father's wonderful Names; *The wonderful Counsellour, the mighty God, the everlasting Father, and Prince of Peace*; Isa. 9. 6. This is a full, significant Prophecy of Christ, *the Branch*, in our nature, glorified, as the body and visibility of the Mediatour, by which, his other, superiour essential parts, his divine spirit, and creature-soul, are brought to light, and rendred visible to his creatures. So, *is the Man Christ Jesus, the one Mediatour between God and Men*; 1 Tim. 2. 5. Yet, does not the Mediatour, hereby, lose either his divine or creature-name, in the first conjunction thereof; but, on the contrary, that divine Light, and original Creature-immortality, which was inaccessible, invisible and incommunicable to creatures, is made visible in the Man Christ, as glorified and exalted *on the Throne of David*, in personal union with his divine and creature-lord, *Of the encrease of whose Government, through the said union, there shall be no end*; vers. 7. For hereby, is this happy *Prince of peace*, abundantly qualified, to execute and fulfill the whole divine and creature-will. And so, through the perfect subjection of the visible body, our exalted nature in him, to the invisible creature-soul and divine spirit, is the will of God, and of the whole person of the mediatour, declared and fulfilled. The will of all, is manifested and done, by the actual setting up of the kingdom, over which, Christ is to reign, as son and branch, in the glory of his divine Lord and creature-father. This is significantly figured out, by *Hilkiam*, the Father, and *Eliakim*, the Son; holding forth this relation of our mystical *Eliakim*, the branch, bearing the same date with his spiritual root, and father, *Hilkiam*, in his invisible angelical life, that he had in his root, from everlasting. And, in his appointed time, must *all the glory of his Fathers house* be visibly *put upon our nature, in him*, on earth, as invisibly inherited and possessed by him, in Heaven. So comes he to be clothed with the twofold Robes of mystical *Hilkiam*, his root and father, when this son and branch shall appear in the visible exercise of all power in heaven and earth, essentially belonging to the *Throne of his Fathers glory*. And then, will his father visibly place this his son, on the said Throne, as *clothed with his Robes and strengthned with his girdle*, to exercise his whole Government, put into his hands. As the distinct Testimonies of the Mediatour, in his invisible, divine and crea-

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ture-natures, will he visibly set his creature-son and branch *on his holy hill of Sion*, committing to him the exercise of all his own rule and power, in a visible dominion *over that House of Juda and Israel*; that comprehends the whole heavenly and glorified earthly family of Christ. The season for this, hath yet been, by God, kept in reserve, figured by the clothing of litteral *Eliakim*, in which, Christ, our mystical *Eliakim*, as son to the mediatour, his invisible father, is to have all the distinct glories of that mystical fellowship and unity, that his divine and invisible creature-nature live in, so *hung upon him*, as to be visibly seen and acknowledged by the whole world. Their distinct testimonies will be known and owned at that second comming of Christ, in our glorified nature, in which he will cause to shine forth his invisible conjunction of divine and creature-nature. And so also, by the man Christ, shall be Administred and given forth the distinct and differing measures of his fathers divine glory, as the everlasting Portions of blessed Angels and Saints, according to their respective receptivities, as vessels of greater or less capacity, even *from Cups to Flagons*. And, in this universal Kingdom of his Father, shall the Man Christ be established, as *a Nail in a sure Place*, for evermore. And, by him, shall blessed Angels and Saints ascribe the glory due to the purely divine nature, and the invisible conjunction of divine and creature-nature. The Son and Branch acknowledges, all his Power to be from his God and Father, in personal union with him. He declared, that, *of himself*, in our single fleshly nature, *he could do nothing*; and that he receives all his ruling power, as exalted into personal union with his God and Father, therein. Thus comes the Son and Branch to be possessed of all the strength and power of the Mediatours whole person. And, so is enabled, not only to *see*, but *do all things*. *Whatever the Father doth, that doth the Son, also*. For, all the Power of the Father, through personal union, becomes the Son's. The same Will lives in both. But, this Will, as living in the Father, cannot be declared to, or received by creatures, but as descending to, and manifested by the Son. On this ground, Christ himself declares, *The Father judgeth no man, but hath committed all Judgement to the Son*. So, the whole will of the Father is executed by the Son. Hence, in obedience to the Father, *All must honour the Son as they honour the Father*. Thus does Christ shew, how all that power, which, originally, is his Fathers, comes to be his; and, that all which is his, thus again, becomes his Father's; and he exercises the same, in perfect subjection to his Father. Yet, is the new crea-

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ture-will of the son, distinct from the divine will, though one with it, through personal union with the divine. In this union, and absolute subjection, will Christ, as son and branch, rule his spiritual kingdom, as declarer and doer of the divine mind, which could, no otherwise, be known or done. Christ would not put any weight on himself, in the will of our single fleshly nature; Yet, *is he one that beares a* distinct record or *vvitness* to himself; and will, by the command of his Father, give it unto him, as exalted into personal union with God; and, as so, the truth, he told the Jews, worthy of their belief. For, in our exalted nature, is he the only immediate object of faith, to Angels and men, and the only way and means for their knowing, or comming to, the father. Christ justified his *bearing vvitness to himself*, as thus considered, to the Jews, on their offence at his owning himself in this union with the father, as *knovving vvhence he came, and vvhether he vvas to go*. He knew, he was to return, by way of resurrection, into that life, whence he descended, as spirit of the branch, into our fleshly nature, in which, he enjoyed the divine *glory of his father*, through union with his root, *before the foundation of the World*; and this, for the compleating his mediatourship. So is there a threefold distinct will in the mediatour, in perfect unity. This was figured by the *tvvo or three vvitnesses*, under the Law, whose joynt testimony was sufficient, to pronounce sentence of Life or Death, on any one. For, so will that will of the mediatour, be, which shall be pronounced, by Christ, in our glorified nature, as the mouth and visible declarer of the united wills, in his whole person. His glorified humane will, though the lowest, through perfect union with the higher and highest, becomes equally authentick with them, in its distinct witness. So, over the kingdom that descends to him, by the gift of his father, will he exercise a visible rule, in his new-creation life and glory, at his second comming. Christ's own testimony to this his spiritual kingdom, at his second appearance, did cost him the life of his first. And, thereby did he *finish his vvork on earth*, even in his single earthly humanity, that he had, long before, perfected, in his invisible angelical state. The visible repetition thereof, he was neither afraid nor ashamed of, before the evil powers of this world. For, when, by the Jews, brought before *Pilate*, he positively asserted; he had a kingdom; but, of a spiritual nature, and not of this World, to be brought to light, by the death of our earthly nature, in him. The joy of his spiritual life, state, and kingdom, set before him, made him willingly take the bitter Cup

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1984. of death to his natural ſpirit, as the only way and paſſage to the ſaid ſpiritual life and kingdom, wherein to exerciſe the whole of the divine and creature-power of the mediatour.

Having then ſeen the diſtinct teſtimonies to this viſible ſpiritual kingdom of the man Chriſt, from the threefold will of divine and twofold creature-nature, in the mediatour; we are, next, to conſider the diſtinct teſtimony, given to the ſame, by the true ſpirit of ſaintſhip, in all Ages. In order to this enquiry, conſider firſt, what is the ſpirit of true ſaintſhip, that has, from generation to generation, given teſtimony to the viſible ſpiritual reign and kingdom of Chriſt. This ſpirit of ſaintſhip is at a great diſtance from the divinity: yea, perfectly diſtinct from the firſt, immediate conjunction of the divine and creature-names or natures of the mediatour, on the one hand; and from the ſingle firſt-creation name, nature, or ſpirit, on the other. The true ſpirit of ſaintſhip, in the members of Chriſt's Heavenly or Earthly glorified body, is found allwayes, in a true ſubjection to the man Chriſt, as their new-creature Lord and Head. And, yet, in their ſubjected places, under him, are they joyned with him, in a headſhip over the whole natural, firſt-creation ſtate, which is the Woman, that in the ſaints, as well as in Chriſt, muſt own the new-creation ſpirit or man, in both, for head. Yet, the ſaint, thus joyned in a ſtate of ſpiritual headſhip, with his head, is in a ſtate of ſubjection to the Prerogative headſhip, belonging to every part of the mediatours being, divine or creaturely. The higheſt Saint, in his moſt heavenly exaltation, into new-creation glory, remains for ever in a ſingle creaturality, as his diſtinguiſhing make, from the glorious perſon of the mediatour. But, as the ſaint muſt not aſſume the peculiar twofold divine and creature-name of Chriſt, ſo muſt he not be denied a new-creation name, through participation of, and union with the new-creature ſpirit of Chriſt, in which highly exalted above his own firſt-creation life, name, or nature, as far as heaven is above the earth. For, the ſpirit of man, at higheſt, in firſt-covenant life, is but earth, or of the *earth, earthy*. Though it be, in dignity and power, placed over all things below it ſelf (*Pſal.* 8. 6.) yet is it inferiour to what is ſpiritual and heavenly. *He cannot* ſo much as *diſcern things ſpiritual*. 'Tis as impoſſible for it to go beyond the ſphere and bounds of its natural activity, as for the brute Beaſt to exceed his bounds, and Judge of things rational. Nothing below the ſpirit of man, wanting his intellectual and rational faculties, can diſcern the proper *things of man*. So, not

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first-covenant light, judg of, or comprehend the things of that spiritual, new-creation state, which is superiour to it. This is the peculiar, essential priviledg of the true saint, in new-creation life. This capacitates him, not onely, to know all things below it self, and all its own, spiritual, heavenly things; but to search out, find, and see the most *deep* and hidden *things of the very* infinite *divinity*; 1 *Cor.* 2. 9-15. This great priviledge, coms saints to, by partaking of the new-creature spirit of Christ, which God has promised in his new and everlasting covenant, made, on their behalf, with their mistical father *Abraham*, Christ himself, to set up in them. This new-covenant spirit is perfectly distinct, in the nature of it, from the first. This is spiritual, that natural: This, heavenly: that earthly. In the pure natural, earthly, first-covenant spirit, Christ was a husband to Angels and man, in innocency, before the fall of either. But, in this mystical Land of pure nature, did all men, in and with the first, and many Angels, fall off from Christ, and so lost their first-covenant spousal relation to him. No such apostacy or chang is incident to the second covenant gift. The relation of God and creatures, founded in that, can never be forfeited or lost. When God, by way of distinction from the first-creation spirit (in which first-covenant communion with, and relation to him, is founded) sayes, *he will write* or put *his new-covenant Law* or spirit *in* his Peoples *hearts, they shall never depart from him, nor, will he, from them*; Then *are they his People, for ever*, and can never again, become *no People*, as his first-covenant People do, after all communications from him, and communion with him, therein; *Jer.* 31. 31-33. and, 32, 40. By the fresh gift of his first-covenant spirit, *he brought them out of the house of bondage*, the corrupt spirit or state of nature, Typed by *Egypt*. *But this his covenant they brake, though he was a Husband to them, therein.* This evidenced the changable nature, and life of that spirit, in which this covenant was founded, and undertaken to be managed, on mans part. But, the new-creature, or second covenant spirit, in the true saint, is a principle of everlasting righteousnes, and infallible truth. This fit's man for personal union with the fountain thereof, in the man Christ, and so, for everlasting obedience, with the same spirit in him, to the divinity, it self. The whole divine will or law is written out, in this spirit, the true saint is of, and in unchangable union with. The life of this spirit, then, in saints, enables them to read, know and do the divine Law and will, as the

1080 laid ſpirit, in Chriſt himſelf. In this ſpirit, as a myſtical table, is the divine Law ſo powerfully written out, as to cauſe immutable obedience thereto, in all the partakers thereof. *It never ſins, nor can ſin,* in Chriſt or ſaint; any, *born thereof,* that *live and walk therein,* 1 Jo. 3. 9. The ſaint, in this ſpirit, that is of a ſpiritual, heavenly, nature, *is no more a ſervant,* as in the former, natural, changable, earthly, firſt-covenant or firſt-creation ſtate, life, ſpirit (in which, it is impoſſible to know his Lords ſpiritual mind, things, and ſecrets) but, with *Abraham, a friend of God,* enabled to know, not only the ſecret things of his heavenly, ſpiritual creature-mind, but divine alſo; *the deep things, the whole counſel of God,* about the ſalvation of men. *Chriſt promiſes to reveal to* ſuch *friends, all that the father has made known to him;* Jo. 15. 15. The new creature-ſpirit, partaken of, from Chriſt, becomes, in the quickened up ſeed thereof, a new ſpiritual life, light, nature, name, wiſdom, righteouſneſs, in ſaints. By it, are they fitted to take in the viſions of the divine glory. For, this ſpirit, in Chriſt, is in perſonal union with the divine. In him it receives the whole divine glory, which, from him, deſcends and is let down to all his ſpiritual members. By this bleſſed medium, his new-creature-ſpirit, (by which, they are made lively Stones in his new-creature City and Temple) muſt they, for ever, receive the viſion of the divine glory. A portion of this ſpirit in them, is the *new Ear* or intellect, by which they are enabled to hear and underſtand that voice of their ſpiritual King, that gives forth the divine and new-creature will of their Lord, in one ſound; and to feed on that viſion of the divine glory, which is the Manna, hid from all natural underſtanding, the moſt excellent thing, any creature can receive. So, though the ſaints name be not the reſult of divine and creature-nature, in one perſon, Chriſts peculiar prerogative, yet is it a partaking of that new-creature name or nature of Chriſt, which, even in him, is preſerved in a diſtinction from his divine, though in perſonal union with it. Though higheſt ſaints may not pretend to the priviledg of the loweſt part of the mediatours creature-nature or name, to wit, perſonal union with the divinity; yet, are they partakers of the higher part of his creature-nature, as well as lower, yea all ſpiritual ſaints do partake of the twofold or ſingle new-creature ſpirit of their head, as their peculiar names of ſaint-ſhip, received and derived from him, *to, and in which, choſen and bleſſed, before the foundation of the world;* Eph. 1. 3, 4. By virtue of the fathers choice, and the ſons peculiar work-manſhip upon them, are they brought

brought into a living union with his new-creature-spirit; and so, safely returned into their prepared places, to enjoy, according to the fathers distinct choice of them, their respective visions of the divine glory, in the relation of Spouse, Friends, or Servants. So have every of them *their joy, full and compleat*. But, none of them exceed the nature or name of a pure new-creature spiritual man. What ever their portion of his new-creature-spirit be, single or double, capacitating them to receive and enjoy a single or double portion in the vision of the divine glory; yet, are they all, but new-creature spiritual men, filled with the vision of God, according to their distinct capacites. This new creature-spirit of saintship, through the personal union of it with God, in Christ, is called the spirit of God. Hence, is it an infallible mark of a true saint to have *this spirit dwelling in him*. This spirit of God (*Ro*: 8. 9.) is, in the same verse, called *the spirit of Christ*, distinct from the divine spirit of Father or Son, divine essence or form. The Seed of this new-creature-spirit in saints, is called, also, the seed of God (1 *Jo*. 3. 9.) Which preserves the saint from such wilful sin and enmity in his natural spirit, or carnal mind, as would be eternal death to him; *Rom*. 8. 6, 7. The desires, and appetites of the fleshly or carnal, natural mind and spirit, in the saint himself, till subjected to his spiritual, are after that natural state which is death. But, at same time, the mind of the new-creature spirit, though hid from his own heart, in which sown, God and Christ do see, to be after that life, which gives everlasting peace with God. The spiritual seed, quickened up in the saint; is, in all its life and motion, purely obedient to Christ, and by its powerful influences upon the natural spirit, will not cease to teach and beget in that, the like unchangable subjection to it self, and so of the whole saint, to Christ, and God most high. And, as subjection and love to God, is natural to the new-creation-spirit; disobedience and enmity to God, is grown natural to the old or first, since the fall. Hence, is it *impossible*, therein, *to please God*; *Ro*. 8. 8. *Paul*, therefore, rejoyced in that work of the Cross, by which his natural mind was brought into a like subjection to his spiritual, as that, to Christ. Through this subjection of the natural to the spiritual, and so, of the whole man, to Christ, have saints the certain witness of Christ's spirit, dwelling in them. *His spirit beares witness*, not only in, but *to them, that they are the Children of God*, Members of, and Coheirs with Christ, therein, of God. *Ro*. 8. 17. The new-creature-spirit, from its universal obedience to God, in head and members, is called *love*,

1 *Cor*.

2 *Cor.* 13. It is that, in which only God becomes the object of his creatures unchangable love, and they, of his. The natural ſpirit is deſcribed by *fear*. 1 *John.* 4. 18. *Perfect love caſteth out fear.* The ſpiritual life of love, perfected in the ſaint, the life of his natural ſpirit, with all its things, thoughts, luſts, carnal reaſonings, doubtings, and feares, is extinguiſhed, aboliſhed, and caſt out. They that dwell, live, and walk in the ſpirit of Chriſt (which, in him, is in perſonal union with the divine) are ſaid to dwell in God. *He that dvvelleth in love, dvvelleth in God; and God, in him*; *verſ.* 16. God has declared the height of his love, and greatnes of his condeſcention, in this marveilous contriving a marriage union of divine and creature-nature, by which, to preſerve his divinity from being touched, or immediatly beheld by ſaints; and to come forth, in ſuch a ſafe and ſutable diſcovery thereof, to his creatures, through the man Chriſt, as to be a food of everlaſting bleſſedneſs, to them. *The ſaint is* made *one vvith the* new-creature-*ſpirit of Chriſt, as that, vvith God*; *Jo.* 17. 21. That ſpirit of Chriſt is the bleſſed ſhelter, and fitted medium, by which the divine viſion is given to ſaints, ſo as not to be *a conſuming fire, to them.* Saints, by partaking of this ſpirit, become parts and *Pillars of that nevv*-creation *ſanctuary*, Gods *place of meeting vvith the vvhole congregation of his true Iſraelites, Angels and Saints, amongſt vvhom he vvill dvvell and vvalk, for evermore.* In this ſpirit, have they all, an acceſſe unto, and viſion of the divine glory, yet partake not of the divinity, as an ingredient into the conſtitution of their perſons. But, by partaking of that ſpirit, that from perſonal union with the divine, in Chriſt, is called God, (*Jo.* 1. 1.) they are ſaid to *partake of the divine nature*; 2 *Pet.* 1. 4. The creature-ſpirit of Chriſt, is *the holy unction, in, and upon ſaints, by vvhich they knovv all things. The holy Oil, or Ointment*, of his heavenly and glorified earthly ſpirit, *runs dovvn, from their high-prieſt, to the lovveſt Skirts of his* new-creation *Garments*, or meaneſt ſpiritual Members. *This ſpirit*, in Chriſt and ſaints, *is Truth and no Lie*; an infallible ſpirit, in head and members, diſtinct from the divine ſpirit in Chriſt, and natural ſpirit of man or Angel, at beſt. The loweſt capacity of creature-nature in the mediatour, is above the higheſt ſaint. The ſpouſal ſaint, one with Chriſt, in his moſt heavenly and exalted creature-life, ſees not or enjoyes the divine glory as the loweſt part of creature-nature in Chriſt, does, by perſonal union therewith. The new-creature ſpirit, in its higheſt and moſt heavenly, or loweſt earthly glorified life, is inferiour to the divine, but, ſuperiour to the firſt-crea-

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tion spirit of nature, at best, because incorruptible and unchangable in the life and goodness thereof. In the first, being corruptible and changable, *man is in perpetual bondage and fear*, as impossible to be secured from death, therein; *Heb.* 2. 15. This therefore, was never intended, by God, for an abiding state of rest and true blessednes, to Angel or man, not being a spirit of unchangable light and life, or that can qualify them to receive the vision of the divine glory. This shews the absolute necessity of the saints being *clothed with a House from Heaven*, by the new-creating *workmanship of Christ*, for his everlasting blessedness.

From what has been said, then, it appeares to be the peculiar priviledg of the mediatour, to be, in every part of his creature-nature, in personal union with the divine. Consequently, is it a crime, equally unpardonable, for any creature to deny to him, or assume to himself, his conjunctive divine and creature-name. His comprehensive creature-spirit or nature, is the living Book, wherein the whole divine mind or Law is written, in order to be declared to Angels and men. If *any man*, then, *or Angel from heaven* shall dare, on pretence of adding thereto, to make Christ's person, only and purely divine (and so, divide and take from him, his creature-nature, which is the supream Book and Table, on which the divine mind is engraven, and, by which, the divine glory shines forth to his creatures) or on the other hand, derogate and take from the authority of this most authentick Book of the divine mind, by denying Christ's divinity, and owning him, only as the most excellent creature-being; this twofold fault of adding to, or taking from this Book, will be declared equal, by the equal punishment of both, eternal death. *Neither* of them *shall have any part in the life and blessings of the said Book, but only in the plagues* and wrath, *written* and treasured up *in it*, for such offenders; *Rev.* 22. 18, 19. *Deut.* 32. 34. No lesse then so, is the danger and guilt, in denying the conjunction of divine and creature-spirit, as the peculiar constitution of the mediatour, the only means of creating Angels and men, and of revealing the divine glory to them, in their second and spiritual make. To deny this, is to deny the creation, or, at least, any possibility for creatures beholding or enjoying God. The foundation of their blessedness is layd in the union of two natures, in the mediatour, as the utmost result of Gods free love, and contrivauce of his divine wisdom. The deep foundation of creatures blessednes, was laid in the first, invisible fellowship of divine and creature-nature, in the mediatour. The actual giving this

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blessedness to them, is by the lowest part of his new-creature-spirit, communication thereof to them, to qualify them for receiving the divine vision.

Having thus found out the spirit of true saintship, let us consider the distinct testimony to the present truth, the visible kingdom and universall reign of Christ, given by saints in all ages. *Enoch the seventh from Adam prophesied* this sabbatical rest and kingdom: *Jude* 14. 15. To enumerate every particular herein, were endlesse: when, from the whole course of scripture, it may be observed, that the final result and utmost end of every dispensation, has been, to point out the invisible state of truth, which, by Christ's second appearance, was alwayes by God designed, to be made manifest. For, though Christ, in that invisible Angelical life, he had from everlasting, in his root, were, to the Seed of faith, before and under the Law, *a Land of distances, very far off* (*Esay* 33. 17.) Yet, by faith, *saw they this* spiritual *King, in the beauty, of his* new-creation *glory*, as the resurrection-Lamb. This sight of him through faith, became the spiritual food, on which they lived. And, in *this faith, they died*, with a steadfast hope to partake thereof. This hope became to them, *the Waters that failed not, and the bread by* which they were nourished up, unto eternal life. The vision hereof, by *faith, was the substance of those things*, after, to be manifested. And they rejoyced in the meanes, they, by faith, discerned, for the manifestation thereof: Christ, in the Angelical life of the spirit of the branch, was, from the beginning, the object of faith, to Angels and men. And, in that his invisible life and state, was laid the sure foundation of his visible kingdom here spoken to. As thus seen and understood, he and his Kingdom have been witnessed by true saints, from first to last. *In this Archangel did God*, from the beginning, so *put his divine name*, as, thereby, according to *Moses* his experience, to give the view of his one divinity, which otherwise, had remained absolutely invisible to any meer creatures. By this means, did saints, under the law-dispensation, look into that spiritual *Canaan* into which, they nor did nor could enter, till their spiritual *Joshua or Jesus* went before them, thereinto. *The holy Ghost was not given, Jesus was glorified*; *Joh.* 7. 39. The discerning this, by faith (before Christ's comming in flesh) even his visible rule over Angels and men, in our glorified nature, appears; 2 *Sam.* 23. 3, 4. where 'tis said, *He will be just*, because *ruling in the* true *fear* and perfect love *of God*, over the whole earth. And *this man* Christ, that will so rule, *will be* this

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ding place from the Wind, and a covert from the storm, as the comforting *shade* of that great and high *Rock*, the mediatours first and invisible divine and creature-conjunction, wherein, unaccessible to the highest saint. Through the branch, as their blessed shade, do they condescend to shine forth, to the unspeakable comfort of all saints, from the highest to the lowest. They do all, in the twofold spiritual, resurrection-life of the branch, receive those beams of the divine and most glorious Sun, that without such an interposing shade (Christ's exalted humanity, in which he is the saints covert) would be a consuming fire to them, from the vast distance and infinite disproportion of the object and subject. The glorified man Christ, becomes the safe defence of saints, as fitting them for Gods looking down with favour upon them, and their looking up to, and beholding him, to their everlasting comfort. As united with his glorified humanity, they enjoy, for ever, his divinity. The man Christ then, in our glorified nature, will, in answer to the sight of faith, in all ages, and uncessant desires of his Angels and saints, actually *bow* and *rend the heavens*, so as to shew himself in his heavenly state and glory, in which, yet, concealed and shut up, *as his far countrey, till the restitution of all things*, at his second appearance, in the visibility of his spiritual kingdom-state. Then *shall he be as the light of that morning*, which is to succeed the dismally dark Night of mans degenerate day, under Satan's reign, *the Lightning out of the East, that shall shine even unto the West*, over all, in a moment; 2 *Sam.* 23. 4. *Mat.* 24. 27. *This vision, David* had, with other saints, by faith, *was made to speake*, by the comming, death, and resurrection of Christ, in our nature, in which were comprehended all that died in the faith thereof, who then came actually to partake of that life and glory, which, *by faith, they knew, was to be revealed*, or set open, in Christs person. By faith, did they see their blessed lot in the said spiritual state, and divine vision, as thus to be given in Christ's person, by whose presence in flesh, and performances therein, the shadowy ceremonies, and types of the Law, *led away*, through which, till then, saints faith did feed on the invisible substance, as *the good things to come*, in which they rejoyced. And, *their mystical House*, or individual persons were not to grow, under the visible shadowy ministration thereof, in their day, on earth; yet, saw they themselves secured, *in the everlasting covenant*, compleated in their head, in whom they discerned all things *ordered and* made *sure* for them; 2 *Sam.* 23. 5. They saw the works of redemption, finished, in Christs

invisible state; *as the Lamb slain before the foundation of the World*, the object of their faith. And, they knew, all would be made visible, in our nature, by him. In both these respects, was he the object of all their desire and delight. This was their bed of rest, whether in or out of the body, patiently waiting for, and *diligently enquiring what manner of time the spirit in them did signifie, when it testified before hand the sufferings of Christ, and glory that should follow.* 1 *Pet.* 1. 11. And, *it was revealed to them, that not unto themselves, but us* (under the gospel-dispensation, witnesses both of his comming in flesh, and state of grace, or resurrection-life, which was to follow) *they did minister such things.* The Apostles and other Saints, in the gospel-day, received *that spirit, not before given, Jo.* 7. 39. by which, *the mystery of Godliness* became opened, even through Christs being *manifested in flesh, justified in spirit, and, in our nature, exalted into heaven.* All this, visibly accomplished in Christ's person, is the sum and substance of the gospel-testimony. The resurrection-state is, now, no longer, *a land of distances, very far off*, but brought neer, and set open in Christ's glorified-humanity. Hence, is the gospel-dispensation much more spiritual then that of the Law, the object of faith being now brought into sight; though spiritual saints under both these dispensations, found a like acceptation with God. *The elders and worthies* under the Law, *were, through their* powerful *faith, pleasing to God, Heb.* 11. 39. as well as spiritual saints, under the gospel. *They obtained a good report by faith. They*, willingly and cheerfully confessed themselves *strangers, on earth*, or, as to their natural state and principle, though not actually possessed of the spiritual and heavenly. *This better thing was kept*, in reserve, as neither given to, nor received by them, in such manner as after Christs comming, for the compleating of their blessedness, and finishing of that faith, he was authour of, before. But, the whole seed of faith, spiritual saints, before and under Law and Gospel, agree in their witness to Christ's resurrection-state, as that new *name* and life, *wherein* alone, *any* ever were, or *can be saved*, or receive the vision of the divine glory. And, though *the gospel-ministration be more glorious then that of the Law*, as a ballance to this priviledg of saints under the gospel, *those under the Law were* made *the first-fruits unto Christ*, in his resurrection-state, in our nature. For, to their *imprisoned spirits, shut up in the faith*, of what was to be revealed, *Christ appeared, and in the* first degree of his resurrection-life, *preached it to them*, or bestowed it on them, rendring the state of those just spirits, a paradise,

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by entring among them, in his resurrection-life and glory. And, after this, *he poured forth his* glorified *spirit*, on saints, in the body, which rendred them powerful, experimental witnesses of his resurrection-life, and new name. Thus, the whole generation of faith (whether as prophetical messengers, before Christs comming in flesh, or declarers of him, after come) have all, most harmoniously agreed in their testimony to the spiritual nature and visibility of Christ's kingdom, here treated on.

And thus having seen the testimony of the divine nature itself, and the infallible creature-testimony of Christ and his saints, to this truth; as a secondary general confirmation of it, we may observe the various types and figures in Gods providential workings, for strengthning his Peoples faith in this important truth. Even, before the fall, every voice of God to man, was, to point out this spiritual State of Rest, he was to look after. But, all this counsel of God, was neglected by him. Yet, did God, even after the fall, and before the giving of the Law, warn *Noah* of this his twofold great design, to wit, of taking down the old, or first creation-World, and setting up that new one, in which, to establish this visible kingdom of Christ. As a token hereof, *was he commanded to build an Ark*, and, by his obedience to God, therein, *did he condemn that* sinful *World*, which wilfully neglected the voice of God, therein. But, *Noah*, by faith, saw Christ in that resurrection or kingdom-state, figured by the Ark, as a spiritual Rock of safety to himself and whole spiritual seed, from that destruction, figured out by the floud, which, all Angels and men, that obstinately fix themselves in the old World, or first-creation state, against God and the second, bring upon themselves. And, this deluge or destruction of man-kind, by water, points out the far greater destruction by fire, in that *day of the Lord*, wherein he will destroy the very heavens and earth, on purpose, reserved, for the exercise of Gods long-suffering. For, their abuse of all, will ripen them for a final consumption, by the fire of God's wrath; 2 *Pet.* 3. 7. Then, even amidst those flames, will he, most certainly, set up that spiritual kingdom, in which, shall be a like visible protection and safty to his saints, as *Noahs* litteral Ark was, to him and his family.

The next remarkable type of this spiritual truth, before the giving of the Law, was *Abrahams* conquest of the four Kings, as figuring out, not only, the corrupt, but righteous principles of nature, in men and Angels, which, as singly naturall, are all, in a combined interest, against the spiritual seed of faith, and Christ, their head. These are signified

in *Abraham's* person and his followers. And, their victory was a type of the compleat and final conqueſt, our ſpiritual Lord *Abraham*, with all his ſaints, will obtain, over all that come againſt them, to oppoſe the ſetting up of his ſpiritual kingdom, viſibly in the world.

After this, have we another ſignal figure hereof, in Gods remarkable dealing with the *Egyptians*, as his enemies, on behalf of the *Iſraelites*, his friends, in his marvellous wayes of puniſhing the one, and delivering the other, by his own right hand and out-ſtretched arm. Both were types of that irreſiſtable power, in which, Chriſt, in theſe laſt dayes of greateſt bondage and oppreſſion to his people, will give them a more remarkable deliverance then ever. In theſe laſt and worſt of times, will be a combination, in religious and civil principles, againſt them, figured by the *Egyptian* powers, and the *Magicians*; by the latter, counterfeiting, and, by the former, perſecuting the new-creation ſpirit and power, they both hate, which Chriſt is ready to break forth in, and, thereby, to beſtow on his ſpiritual *Iſraelites* an abſolute deliverance out of all their literal and myſtical captivities. And, by the ſame power, will he ſo judge and deal with his enemies, of all ſorts, as never to ſuffer them to riſe up more, againſt him or his ſpiritual *Iſraelites*. *Moſes* his whole government, with the ſanctuary and other things in his miniſtration, were ſpeaking figures and ſignificant voices of this univerſal kingdom of Chriſt. No circumſtance, in the civil or religious conſtitution of that government, but, remarkably ſignified the preſent truth. And, by ſignal ſounds of his providence, under every diſpenſation, has the Lord been declaring, and ſetting this truth, before the faith of his People. The ſanctuary or tabernacle was not to be fixed, as in its reſting-place, till his People were poſſeſſed of their reſting-place, the typical Land of promiſe. Next this, was *Solomon's* Temple, on various accounts, a ſignal type of Chriſt, and of what he was to do. The taking it down, by the *Babyloniſh* power, and the rebuilding it, in *Cyrus* and *Darius* his dayes, by the command of God, were figures of the firſt and ſecond comming of Chriſt. He took down himſelf, in his firſt and fleſhly building in our nature, by a holy death; and raiſed himſelf up, therein, into a ſpiritual, everlaſting righteous life, in which he will ſet up his viſible kingdom, on earth. *The ſecond litteral Temple*, in reference to this ſpiritual new building of our nature, in Chriſt's perſon (in which, viſibly to rule and reign over all) *is ſaid, greatly to have exceeded the* beauty of *glory of the firſt*; however ſingly in the letter, ſo inferiour thereunto, that

the

Haggai 2. 3, 7. 9.

By all these significant types, and figures, did God feed the faith of true saints, under the Law, who saw to the end of that ministration, which was suitable to that non-age of the world, their lot was fallen in, as also to the changable nature of first-covenant-life, in the highest dispensation thereof. Thus, *seeing the end of all that was to be abolished*, were they, in the right use thereof, pointed unto Christ, both in his invisible Angelical state of resurrection-lamb, living in his root; and also, as to descend out of that, into a visibility, and so, to come forth in our glorified nature. By the shadowes of the Law, and signal voices of providence, did the spiritual seed under the Law, by faith, *behold this* twofold *day of Christ*, invisible and visible, *and rejoyced therein*.

2. But, if the visible kingdom of Christ be thus certain, as evidenced by the testimonies of God, Christ, blessed Angels and Saints; and signified to us by law-types, and by the providences of God in all ages, Why does Christ suffer himself to be kept, so long, out of the possession thereof; or, suffer his title thereunto, to be denied him, by the profane; and most injuriously questioned, even by the religious party, among men? Men, at highest, in holy flesh, righteousnes of man (with evil Angels, in their natural excellencies) are the worst sort of scoffers, that will be found, in the last dayes, against this visible kingdom of Christ, on earth; and, that, in a self-condemning light; 2 *Pet.* 3. 3, 4. And saints, in whom the first-covenant Temple-building is taken down, by the crosse, in order to the rebuilding them in the spiritual glory of the second, in which, to reign with Christ, are (with all their doctrine) *spectacles* of scorn and wonder to natural *Angel and Man*, who have set up themselves in the glory of the first, against the second; 1 *Cor.* 4. 9.

A. For a satisfactory answer to this question, it will be needfull to look back to Gods method from the beginning, as to all the rule and power given to Christ, in his invisible creature-day, before either the actual transgression of angel and man, or creation of them. As to manifestation, that which is natural, was first, in Christ's person. Christ the branch, in his invisible state, was the *first-born* natural-Spirit, before the *first-begotten from the dead*, the Resurrection-Lamb, in a spiritual, new-creation life. The originally unchangable creature-spirit of Christ, was the High-Priest, that sacrificed the said first-born, and so, raised it into its own twofold new-creation life, the original *new heaven and new earth*.

earth. And, thus, by the death of his invisible natural state, as a p
and spotless sacrifice, did he lay the sure foundation of his visibility,
the said spiritual life, to be brought to light, in our glorified nature.
that first death of nature in Christ, was exhibited the necessary tryal of
mens and angels obedience to the will of God, by the like sacrifice a
death of the natural state, in them. This was shewed them both and
in innocency, by spiritual light; that by a faithful following of the
Lord's own suffering steps, they might have been translated into th
spiritual state, which, alwayes, according to God's wise method, was
follow. Christ, through such sacrifice of his invisible natural state, did
separably unite, in his own person, the natural and spiritual, or first an
second-creation spirits, which are still distinct, though united. An
hereby, has he a right of dominion over all the works of God's hand
in both worlds, or creations, natural and spiritual, as Maker and He
of all things, in both; *Heb.* 1. 2. But, though Christ thus laid a fir
Foundation of blessedness for those *whose names were written in his* re
surrection-*book of Life* (inasmuch, as their persons, comprehended
his death, would yield up nature to death, in like obedience, with him
yet, many angels and men, do finally refuse, through inordinate love
the life of nature, to exchange their natural for his spiritual State. So,
they keep up their natural state, as a wall of partition between them a
God's spiritual, in which alone, true blessedness can be found. Since the fa
all mankind have an inherent seed of ennity in them, to God, Christ, an
his spiritual Life. This enmity, in the evil angels, by whom sown in men,
unchangable and incurable: In man, barely as a consequent of the first fa
not so. But, this disease in man, till cured by such obedience to the Cross,
was at first refused, is an infectious leprosie in him, and becoms as mort
and incurable in him, as in the evil angels, when found guilty, on the lik
personal account, with our first parents. By the purifying fire of the Cro
alone, can the enmity contracted by the fall, be melted down, or th
obedience performed, which alwayes was the duty of the first-creation
spirit, in man or angel, before their fall, in order to their establishme
in a spiritual state of everlasting blessedness. The disobedience of m
and angel has made no change in God's proceedings, as to the death
the natural, in order to a spiritual life; but has rendred man's sufferin
part, under the Cross, much more hard and difficult, through an adv
enmity, and struggling, contrary mind, thereunto, set up in him, by th
Devil. But, in this hard work, the over-ruling providence of Go
make

makes the utmost malice of visible and invisible enemies, serviceable to the bruising the saints heel, or crucifying his natural man, which is absolutely necessary for his receiving that spiritual life, in which, to break the enemies head. The allotted time for the compleating this work of patience, on the whole spiritual body of Christ, is the saints suffering season; on the finishing whereof, they are all, to enter into a state of everlasting rest and blessedness. And, this is the ground of Gods patience towards all sorts of wilful enemies of himself and saints, during the time, the Prince and Power of the Air, is permitted, in answer to his own desire, to have the active, ruling power, in and over the natural state and principle, which, in greatest love, God has absolutly denied to Christ and his saints. So has God cursed this earthly state or first-creation life (at best, and in the most excellent part thereof) that if saints, in their love, are found running out, after the same, they meet with nothing but mystical Briars and Thorns, therein. For this cause, till the work of patience, or, suffering be accomplished on the whole body of saints, Christ is content to remain passive and silent, though in his own person, possessed of that irresistible power, in heaven, *his far countre*, in which he sits, *laughing* all *his enemies to scorn, looking down*, in a holy contempt, *upon them*, from his heavenly place. And, he over-rules, all along this world, all opposition of visible or invisible enemies, in a direct contrariety to their own designs, to make them instrumental to his, by removing out of his Saints, what let's and hinders the setting up of his Kingdom, in and with them, visibly on the earth. Christ makes all, that enemies do against him and his saints, in his passive, and the enemies active season, a preparative to his and his saints active season, in his visible kingdom, and to the dreadful passive season of all their enemies, for evermore.

Hence is it, that the passive season of Christ, and active power of the Devil and World, in perverted first-creation Principles, whilst in a perfect contrariety, as to design, hold exact proportion, as to time, beginning and ending together. And, *at the time of the end*, will be manifest Christ's wonder-working power, that, all along the said active season, of world and devil, and passive season of Christ and Saints, has made serviceable to his own designs, the most opposite purposes and actings of implacable enemies, rendring all exactly conducible to the setting up of his spiritual kingdom, over all, in a resurrection life *and glory, never to be done away*. By his visibility herein, will he period the active power of the Devil.

This

This then, may serve for answer to the present question, as clear demonstrating the reason of Christ's so long deferring his second coming, and active season. And, hence, is there no ground, from such delay, to doubt the certainty of his visible spiritual comming. For, all along, has Christ kept close to the wise and holy orders, by God appointed, at first, for giving a day of manifestation, first, to that which is natural; reserving that which is spiritual, to the last. The Devils best time is first, his worst, last, and that, for ever. And, though permitted to make a seeming interruption to Christs exercise of his reigning power, all along this world; Yet, so far has he been, thereby, from disappointing the designs of God, for revealing his spiritual and everlasting state of truth (and so, for the setting up Christs visible kingdom therein) that, all his opposition to the same, has been made serviceable thereunto, even to the active reigning power and kingdom of Christ and his saints. The Praise of all is to be ascribed to the marvelous and unsearchable wisdom of God, which has made the most contrary appearances, universally serviceable hereunto. And, in these mysterious workings, has the wisdom of God, not been altogether undiscerned by spiritual saints, under every dispensation. This has quieted, and supported them, in the blackest hours of opposition from World and Devil. They have seen all, by the over-ruling influences of Christ, useful for the carying on of his designs of grace and peace, to them.

But, the discerning and testimony, had and given by saints, before and under the Law, as to the visibility of Christ's spiritual kingdom, at his second comming, was greatly strengthened and heightened, as given in Christ's own person; because till then, *the Spirit* of Truth, *was not*, by actual participation, *given, till our nature in him was glorified*; Joh. 7.39. Then did he poure down of his glorified humane spirit, on saints, *Act.* 2. which distinguished them from spiritual believers under the Law. He was pointed out in his resurrection-life, to them, under the Law, in types and figures, as to be revealed in the very thing it self, under another, succeeding dispensation. Yet, from a powerful spiritual faith therein, were saints under the Law, not only clear and strong in their testimony to the said spiritual state, and visible kingdom of Christ, therein; but, by that faith, received a satisfying demonstration of the certainty thereof, and embraced the substance of those things they waited for. They had the undoubted evidence of things, then unseen, as to actual manifestation. They saw and knew, they should actually partake

take of the ſame Reſurrection-Spirit and Life of Chriſt, at the apointed time for the pouring out thereof, from our glorified Nature, in Chriſt's perſon. And, their Spiritual Faith herein, had a powerful, transforming operation upon their natural Man, in that Law-day, and before. Yet is the difference of the Law, from the Goſpel-Miniſtration, very great. For, by the latter, have we the glad tydings of the viſible gifts of that Spirit, which was waited for; and, by Faith only, laid hold upon, under the former. And, this begets a new and more excellent ſort of Spiritual Faith, or diſcerning, in Goſpel-Saints, through Chriſt's actually ſetting up in them, his revealed and communicated Reſurrection-Life, and Glory, which former Saints waited for. *Believers*, under the Goſpel-miniſtration, *receive the very end of that Faith*, under the Law, *even the Spirit of Adoption, whereby they cry, Abba, Father.* The firſt heavenly rain or ſhower of Chriſt's new-creature Spirit, we find an account of (*Act.* 2.) on the Apoſtles and other primitive Saints, of the Goſpel-day, as the accompliſhing of that *Promiſe of the Father*, which, between his Reſurrection and Aſcenſion, *he commanded them to wait for, from him*, Luk. 24. 49. Act. 1. 4. By this firſt pouring forth of the Holy Ghoſt or new-creature Spirit of Chriſt, upon them, did he inſtitute the Goſpel-diſpenſation, in diſtinction from that of the Law. And, hereby, were the Saints of that day, much more eminently, then ever before, qualified to give a clear and full witneſs to this Spiritual State of Truth, as actual partakers of that glorified Spirit of Chriſt, which, till then, had never bin ſo given, or received. So, the diſpenſation, under which, given, muſt be more Spiritual, than any former Saints were under. The leaſt, under this diſpenſation, is greater and under higher priviledges, than the greateſt, under the Law-miniſtration. The firſt Goſpel-ſhower gave the World a ſignal taſte of this great mercy, by which, to expect *the latter rain, of the ſame* Spirit, which will be far greater and more general, on the Spiritual Seed in all Nations, as the fore-running diſpenſation to Chriſt's ſecond perſonal coming, in the full bleſſing of the everlaſting Goſpel, the joyful news of Chriſt's near approaching Spiritual Kingdom, *which ſhall be preached to all the World, and then comes the end*; Mat. 24. 14. The very Apoſtles, while Chriſt was with them, in the Fleſh, and, after his Reſurrection, alſo, when ſpeaking to them of this great thing (the incorruptible Seed of Spiritual Life, not yet quickned up in them)

were altogether ignorant of the Spiritual nature of his visible Kingdom, yet to come, and of that Spirit and Life, in which it will be managed. According to appointment, were they assembled on the day of *Pentecost*, waiting for the Holy Ghost, that Spirit, in which Christ's Kingdom is to be managed. That day, under the Law, was a commanded feast of first fruits, reaped in the Typical Land of Promise. This type significantly represents the mystical truth or substance, the first fruits of the true Land of Promise, or Christ's risen Spirit, brought forth in, and by Saints. *This Spirit came upon them, as a sound from Heaven, of a rushing mighty wind, and sate upon each of them, as cloven Tongues, like Fire.* So, *they spake with other Tongues, words which the Holy Ghost taught them, as that Spirit gave them utterance.* These other Tongues, were *the new Tongues, Christ promised them, they should speak with*, Mar. 16. 17. The new-creature-Spirit of Christ, partaken of, by Saints, becomes another, or new Tongue in them, distinct from and superiour to any Tongue, thoughts, or words, found in their natural Spirit. This new Tongue, both from its own nature, and operation of it, on the natural Spirit of the Saint, may fitly be typed out, by a visible *cloven*, or twofold *fiery Tongue*. First, From its own nature, as consisting, in Christ's person (the true original thereof) of a twofold Resurrection-state and building, inseparably united, though distinct from each other. Secondly, From its twofold secret, invisible operation upon man, transforming, yet not burning or consuming him, by its fire-baptism upon him. It empties him of all his changeable life and wealth, unmakes, and builds him anew, and fill's him with its newness of Life, and true riches. And, as in Christ, so, in his peculiar spousal Saints (capacitated by their double portion of Christ's twofold Resurrection-Life, to receive the double vision of the divine Glory) are the twofold spiritual Principles of Christ's new-creature-nature, fitly represented by *cloven Tongues, as Fire.* The inferiour, earthly glorified Saint, of the single portion, in spiritual, resurrection-life, as found in unchangeable harmony with those of the double, may, both, and altogether, be fitly signified by *cloven Tongues of Fire*, as distinct from each other, and yet, inseparably join'd together. The Holy Ghost, that descended upon the Apostles, is that new-creature-Spirit, which, in Christ, lives in personal union with the Divinity, in both parts thereof, upper and lower, or most heavenly

venly and glorified earthly, all ſpiritual, and above the firſt-creation-building or natural ſtate of Angel or Man, at beſt, as far as the material Heaven is above the Earth. No wonder, then, if the effects of this Spirit, poured down on the Apoſtles, were amazing to all natural obſervers thereof. For, as a figure of this commanding Tongue, or new-creature Spirit, could they make themſelves underſtood by all their hearers, of whatever differing languages. By this litteral miracle, was given an undeniable demonſtration of the comprehenſive nature, and univerſal knowledg of this new Tongue or Spirit, including all ſpiritual, both heavenly and earthly-glorified wiſdom, and knowledg, and alſo comprehending all ſingle natural knowledg, in it ſelf. Hence, fitly ſaid to know, ſee, or *judg all things*; 1 *Cor.* 2. 15. This new-creation-tongue, that could make itſelf underſtood by all, in that primitive Goſpel-day, was a type of the powerful miniſtration of the Goſpel, *in the laſt days*, under *the latter rain*, or pouring down *of the* ſame *Spirit* or new-creature Tongue, in a viſibility and diſcernableneſs to all, ſo as to command its acknowledgment from all hearers thereof, through its ſuitable ſound or voice, to every one's underſtanding; and irreſiſtible demonſtration of its intrinſick excellency, to all hearts. The wonderful effects of its firſt ſhowring down, were, that the receivers thereof, did work miracles, caſt out Devils, and healed all ſorts of Diſeaſes, litteral and ſpiritual. This precious myſtical *balm of Gilead*, became, in them, a powerful antidote againſt all inward and outward Poiſon; *Mar.* 16. 17, 18. They could, thereby, not only diſcern, but cure all diſeaſes of Spirit as well as Body. Yea, a union, by Faith, with this Spirit, under the Law, was of ſuch power, that *Eliſha*, at a great diſtance, was able to diſcern and declare the ſecret deſigns of God's and his People's Enemies, and to cure diſeaſes, ſpiritual as well as bodily, as in *Naaman* the *Syrian*. He, not only, by his counſel, cleans'd him from his bodily Leproſy, but (as ſeems implied, by bidding him, *go in peace*, and Chriſt's owning his coming to a ſpiritual Prophet, as a reproof to the Jews, for rejecting his ſpiritual miniſtry and goſpel-doctrine; *Luk.* 4. 27.) of the enmity of his Spirit, by an effectual faith in the new-creation name of the true Son of Peace. He was able alſo to diſcern the inward diſeaſe of enmity, in *Gehazi*, to be mortal, and incurable, as was figured by the outward Leproſy, which was curable in *Naaman*, but rendred unchangeable in him and his unbelieving

Seed, forever; 2 *King.* 5. 27. And, by the like new-creature power of ſpiritual Faith, did he raiſe the Widow's Son, from bodily death; typing forth the like power of raiſing the natural Spirit out of its ſtate of enmity and death. All this, as fore-running types of what was fulfill'd on the natural ſpirit of Saints, by the firſt Goſpel-rain of Chriſt's riſen Spirit upon them. And, this yet, was but a type of the more abundant effects of *the latter rain* of the ſame Spirit, *in the laſt days.* Under that firſt rain, were they impowred to find out and cure both bodily and ſpiritual diſeaſes, by *forgiving all Sins*, that were of a pardonable nature; *Joh.* 20. 23. But, under *the former or latter rain*, are Saints not to aſſume any thing to themſelves, but aſcribe all to the new-creation power of their Lord and Head; *Act.* 3. 12, & 16. To him, muſt they ever own and pay their ſubjection, though in marriage union with him, by partaking of his Spirit. Nor does the Saint, by ſurrender of his will and life, to Chriſt, in order to live in his will and Spirit, any more loſe his diſtinct perſonality from Chriſt's, than the diſtinction of ſexes is loſt, in the litteral marriage-union of man and woman. The Saint, by union with Chriſt, lives wholly in his will, at laſt, and ſo, is poſſeſs'd of his power and riches. *Whatever he asks in that* will, new *name*, or life *of Chriſt, is given him. Joh.* 16. 23. This Spirit qualified Saints (above all the inticing words and thoughts of man's or Angel's natural wiſdom, that's but *vain Philoſophy*) for their diſtinct reſpective Offices in the Goſpel-Church, as *Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, &c.* By the diverſity of *the gifts and operations* thereof, was every of them fitted for their diſtinct Offices, in the aſſemblies of Saints; 1 *Cor.* 12. 4, -- 11. They were, thereby, enabled, rightly to diſcern and determine all things, according to the mind of Chriſt; And, hereby, did they gain Love, from thoſe that believed; and fear, from thoſe that would oppoſe them. The powerful preſence of the riſen Spirit of Chriſt, fitted them for the marvellous converſion of believers, and *ſtopping the mouth's of gainſayers*; *None were able to withſtand the* power and *wiſdom of that Spirit*, they came forth, in; *Act.* 6. 10. Three thouſand were converted by *Peters* firſt Sermon, in it. *Act.* 2. 41. They could, alſo, find out diſeaſes of body and mind, and diſcern whether they were mortal and incurable, or not; and, accordingly declare or pronounce Sentence. *Ananias and Saphira* pretended a compliance with the believers of that day, for ſelling all their poſſeſſions,

and

and bringing the price thereof, for the good of the community, *Peter*, in the power of the Spirit of Christ, found out their secret crafty agreement, for *keeping back part of the price*; And, he was able in such an irresistible, convincing manner, to detect and set home the guilt thereof, upon their hearts and consciences, as became an immediate execution as well as sentence of death, upon them; *Act.* 5. 1, — 10. From the severity of the punishment (for suffering their hearts to be fill'd with Satan, the Father of Lies, so as to lye to the Holy Ghost, or infallible Spirit of truth) may it appear, they were guilty of the same Sin, spiritually as well as litterally understood. The litteral was a type of the Spiritual, even of that which is an unpardonable fault in any, the keeping back any part of the mystical riches and life of the natural Spirit, at best. For, this is a lying against the convincing discoveries of the Holy Ghost, that declares and requires all to be surrendred to Death, in sacrifice to God, as his due, and their duty. And they, under pretence of all, bring but a part, and lay it down at Christ's Feet, as the whole. This rendred them (and so, any others, found in the like practice) guilty of the like *witchcraft and rebellion, with Saul*, in laying down, only the refuse things and lusts of the corrupt spirit of nature, for sacrifice, but, keeping the best, the righteous first-covenant-life, with the riches, fruitfulness and glory thereof, as, therein, fitted *Priests, to offer Sacrifice to God*. All this, they know, God requires, in sacrifice, as *Saul* acknowledg'd, in letter; 1 *Sam.* 15. 21. The spiritual Law of the Cross requires the best things, in nature, for sacrifice. All is to be laid at Christ's feet, the true *Melchisedec and Priest of the most high God*, and, in the death, not life thereof, to be offered up, in sacrifice, to God. When any (clearly convinced of their duty, as to *the whole-burnt-offering*, which their natural Spirit, in the utmost first-covenant righteousness, wisdom, life and glory, is to be) do bring but a part, and pretend that to be the whole sacrifice, God requires of them, *they do, wilfully and knowingly, lye against the Holy Ghost*; and are found in a wilful conspiracy with *the Father of Lies, who has filled their heart*. In this Sin, shall *hypocritical Sinners in Sion*, pretenders only to Gospel, and Spiritual Saintship, be discerned, and, thereupon, detected and sentenced to death, by the Spirit of Christ, in his Saints, in the latter days, much more eminently and frequently than in the primitive Gospel-times. The declaring of this sort of spiritual guilt,

will

will ſo powerfully ſtir up and awaken the condemning conviction thereof, as to cauſe a ſpiritual death on all ſuch wilful *Lyars againſt the Holy Ghoſt*. By the convincing light of it, are they, at once, ſhewed the fading nature of all their firſt-creation-life and treaſure, and the unchangeable nature and excellency of the ſecond. After all this, to prefer the former, in hatred and deſpiteful oppoſition to the latter, is unexcuſable and unpardonable. Such *blaſpheming the Holy Ghoſt*, or thinking and ſpeaking evilly and contemptibly of it, as a wicked Spirit, *a Devil* (as the righteous firſt-covenant Jews call'd it, in Chriſt's perſon) is *a Sin not to be prayed for*. Nor Chriſt, nor Saints will intercede on behalf of ſuch as are known guilty thereof; 1 *Joh.* 5. 16. God will not have any pray, for what he will never grant, the pardon of what he will never pardon. The Jews called that creature-ſpirit of Chriſt, that lives in unchangeable union with the divine, the Devil. Saints, inſtead of praying for ſuch, were impowred, in the primitive Goſpel-Church, in harmony of mind with God himſelf, to pronounce a juſt ſentence of death, upon them. Such ſignal honour was conferred upon them, in the firſt inſtitution of the Goſpel-miniſtry. And this was a ſpiritual and eternal excommunication of them, *the Anathema Maran-atha* (1 *Cor.* 16. 22.) according to the mortal and incureable nature of their diſeaſe and guilt. Where the ſpiritual diſeaſe was not mortal, but cureable, the excommunication was but temporary, for their cure, by *deſtruction of their Fleſh*, or natural Spirit, *in order to their Salvation* in Chriſt's Spirit of everlaſting righteouſneſs and truth. So, 1 *Cor.* 5. 5. The Inceſt, with his Father's Wife, ſpiritually underſtood, was a temporary joining (through the ſtrength of temptation, and his own weakneſs) with the evil angelical nature, which, in the innocency thereof, was the higheſt natural, firſt-covenant ſpouſe of Chriſt (the Parent of Angels and Men, Father of Spirits) in a ſuperiority to humane nature, in firſt-creation life, at beſt. The Evil Angels did, at firſt, practiſe lewdneſs among themſelves, in that firſt-covenant-ſtate, againſt Chriſt, in the ſecond. And men, from their firſt ſin and fall, have been committing the like ſpiritual Fornication, under their conduct, and by their example. Spiritual Saints could (in the alſearching ſpirit of Chriſt) find out ſuch ſpiritual diſeaſes, and judg, whether mortal and incurable, or not, ſo accordingly dealt with thoſe that were guilty. *The* Goſpel-*Church, aſſembled in the* new-creation *name*

Spirit *of Christ*, *did*, *in that power of the Lord Jesus*, pronounce such an excommunication on that incestuous person, a member of their Church, as was called *a delivering of him up to Satan*. Yet, was this but a temporary punishment, exposing him to the furious buffetings of the Devil, as a means to procure his recovery and lasting health. For, by the power of this new name of Jesus, put forth upon him, was he recovered as a brand out of the Fire, by the powerful consuming his natural desire, through the operation of the Cross, in which Satan himself was made use of, as in *Job's* and other Saints cases. After this wonderful manner, were the first Gospel-Ministers fitted to discharge their Office, in all respects, towards that *flock*, *over which the Holy Ghost had made them overseers*; both for ministring spiritual nourishment to them; and, healing spiritual, as well as litteral diseases, in them. A power, had they, suitable to these great ends. *Paul*, in the practise of the ordinance of Baptism, did, in the power of Christ's new name, and Spirit, *baptize with the Holy Ghost*, *certain Disciples at Ephesus*, *who*, as yet, *knew not whether there were a Holy Ghost*, or such a dispensation of the Spirit of Christ, distinct from the wash'd, renew'd natural Spirit, the effect of *John's* baptism and ministry; *Act.* 19. 1, – 5. *Paul baptized them in the name of the Lord Jesus*, that is, into a true acknowledgment and experience of his new-creation-life and Spirit. So, in that other institution, *the laying on of Hands* (ver. 6.) *was the Holy Ghost* actually *given them*. On this such new Gospel-Believers, immediately *spake with new Tongues*, *and prophesied*. So, that other ordinance or institution, for *anointing the sick*, was practised by them, with like success, at that time. *The Elders of the* Gospel-Church *anointed such*, with the new name of Christ, as the soveraign cure for spiritual and bodily diseases; *Jam.* 5. 14, 15. Those spiritual, teaching, apostolical elders, who were the highest Order in the new Gospel-Church, by their powerful prayer of Faith, in the name or spirit of Christ, did actually cure the sick, *strengthen the weak hands and feeble knees* of faulty spiritual-saints.

Thus, have we seen the power and spirituality of the gospel-ministration, beyond that of the Law; by the actual dispensing of that Spirit, which was only witnessed by faith, under the Law: But, brought into sight, under the Gospel. Gospel-Saints then, are thankfully to receive the convincing discoveries hereof, by spiritual light; and to shew themselves willing and ready, on any terms, to

enter into the promised (yea, shew'd and offered) new-creation-Land or state of Life, by personal union with Christ in his heavenly or glorified earthly spirit, which will prove such a state of blessedness, *the gates of hell, all the powers of darkness can never prevail against*, or disanul. But, on the contrary, such as evilly entreat Christ's mystical Spics (the spiritual discoveries, sights and tasts of his Resurrection-life, given, in conviction, suited to their natural spirit) so as wilfully to reject them, and discover and betray them to the enemy, the Devil (joining with him to mock at, and do despite thereunto) *God will swear in his wrath they shall never enter into his rest*, that new-creation-land or state of life, by them, finally refused, and contemned. The spiritual light, as a spirit of prophecy, given to them, received and exercised by them for a season, *Saul*'s case, (by which they see the great advantage of accepting God's offered spirit of Grace, on his declared terms) shall depart from them, and in the room thereof, *an evil* angelical *Spirit* (with the highest deceitful light) *shall enter into them*. And, thence-forward, will they express implacable enmity against the spiritual *David*'s, Christ, and his Saints. Thus, the Gospel-ministration and light, received as a temporary blessing, and the Gospel-Life, or eternal blessing thereof, wilfully rejected, that temporary blessing is turned into an everlasting curse and judgment on them. Bare spiritual light then, which makes a spiritualized natural understanding, is no ground of a firm rejoycing, though, for a season, they be enabled thereby, *to cast out Devils*, or obtain a victory over the corrupt spirit of nature, brought into, and instigated in Men, by the Devil. This, Christ signified to *the seventy disciples*; *Luk.* 10. 17, -- 20. All spiritual light may be withdrawn, if the life, thereby shew'd and offered, be hated and rejected. And then, the evil Angel or Spirit enters, with its counterfeit imitation of the true Spirit of prophesy, as into *Saul*, which did presently excite in him, an enraged malice *against David, because he saw the Lord was with him*; 1 *Sam.* 18. 10, -- 12. Till then we experience a change of principle and life, from natural to spiritual, by which infallibly to see and know *our names written in Heaven*, Christ's new-creature-*book of Life*, we have no firm ground of spiritual joy. *The unspeakable gift of the Spirit* of truth itself, is the full accomplishment of the promise to Saints, under the Law. *Jeremy* and other Saints were shewed the means and season for this Gospel-gift, as the

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new thing and wonder *to be done in the Earth* of our fleshly nature, in Christ's person. It is expressed by *a Womans compassing a Man*; *Jer.* 31. 22. This was fulfilled, in letter, by the Virgin's compassing, or containing in her, the holy Thing, begotten and *conceived by the Holy Ghost*, or new-creature Spirit of Christ, the builder of its own visible house, in our nature. But the mystical and principal meaning, was; the natural Spirit of Man, figured by the Woman, in Christ, did compass or contain in it, a holy seed of his new-creature-spirit of truth, and by the death thereof, brought forth the new-creation man-child, which received its first visibility, in and through the earth of our glorified nature, in him. This new man-child-spirit, or principle of life, till thus manifested, lay, as *a mystery, hid in God*, not discerned by Angel or Man, but through Faith. And, so had it remained for ever, had not *the Son of Man in Heaven*, from everlasting, prepared this natural capacity in himself, for partaking of our fleshly nature, and by the death and glorification thereof, become the declarer of his own invisible man-child-Life and Spirit. The natural Man of Christ, that was to pass through a mystical child-bearing and death, was *the Woman* (and so, in Saints) shewed *John* (*Rev.* 12.) who was *with Child, and travelling in pain, cried out to be delivered.* This was effected by such a pure subjection of Christ's natural to his spiritual man, that *he was* pained and *straitned, till the fire-baptism had accomplish'd* the death of the former, on which, the new-creation-life of the latter, might shine forth, in, and through it. And, this did he, in a publick capacity, as the means to obtain a birth of new-creation-life for the whole spiritual seed of his heavenly and glorified earthly Family. On their behalf, *John* heard a sound of *joy in Heaven*, for the victory thus obtain'd for them, by Christ, in our nature, as the only means for their obtaining the same victory, and blessedness, with him. *Now is come Salvation and Strength* (*ver.* 10.) to the whole new-creature seed-royal, by the death of that state in Christ, the old Serpent is a Prince and Ruler, in. Thus, did Christ handle our nature in himself (as his Followers are to do, in themselves) and by such Death, overcame all enemies. This Christ did in our nature, as a declaratory repetition of the first battel in Heaven, fought by *Michael* and his Angels, against the Dragon and his; *ver.* 7. Christ, as a Resurrection-Lamb, and his good Angels (that, with him, quitted and exchanged their changeable first-creation-life, for his unchangable

changeable second) beat the Devil and his Angels, who did, rebelliously, set up for themselves in the first, against God, Christ and *his Angels*, *that* obediently *followed their head*, *into the* life of *the second*; *Ezek.* 1. 20. & 10. 11. This twofold Victory, obtain'd by Christ (in the resurrection-state of his invisible, angelical nature, *before the foundation of the World*; and, since, in our glorified humane nature) makes up *the glad tidings of the Gospel*-state of Christ, in his conquering man-child-spirit, the leading witnesses whereof, were extraordinarily qualified, by the first shower of it, to become *more than Conquerors*. The way of their Conquest, was, by suffering. This is the mystical Weapon, by which the Lord and Servant were both to fight this spiritual battel. By steddily enduring all sorts of oppositions and sufferings, they became triumphant overcomers. All the persecutions, primitive Gospel-Saints met with, in and for their witnessing service, tended only to the working out those *marks of the dying of the Lord Jesus*, *in their mortal Flesh*, that were matter of rejoycing to their immortal Spirits. All *the sorrow* of their natural man, outward or inward, was soon forgotten, *for joy*, *the* spiritual *Man-Child was born*, in them. This man-child-spirit was the mystical *Reed*, *like a Rod*, *given John*, to distinguish *the inner from the outer Court*, *and* accordingly *to measure the Temple of God*, *the Altar*, *and them that worship therein*. This work could be done by no other Reed, save the glorified Spirit of Jesus, fitted for discerning or judging (in harmony with the divine and new-creature mind of Christ) between the first and second creation-spirit, as also between the twofold distinct branches, of the new-creature-spirit, or building, in Christ, and of the differing ranks and orders of Saints, belonging thereunto, who will find their respective places and portions in the vision and enjoyment of the divine Glory. This high priviledg, through the spiritual mind and judgment of the Lord, thus set up in the Saint, *Paul* esteemed, of so inestimable a value, as, in comparison thereof, to make no account of his own or others, natural judgment, in the highest and most accurate exercise of it; 1 *Cor.* 4. 3. The new-creature-building, or spiritual life, in Christ's person, and glorified manhood, consists of two parts, or principles, heavenly and earthly glorified. The full asserting these, renders any one Saint, or more, Christ's twofold, or two witnesses, as declaring the comprehensive fulness of his new-creature-Spirit. Though *Abraham*, as a figure of Christ, was the Parent of

a twofold ſeed, or firſt and ſecond covenant *Jew*; he was alſo, in a farther ſenſe, a figure of him, as Parent of a twofold ſpiritual, new-creature ſeed, his heavenly and earthly glorified members, experimental witneſſes of the twofold principles of his new-creature building. This myſtery was frequently repreſented, by types and ſhadows, to the faith of ſpiritual Saints, under the Law: but, the diſtinction, and inſeparable union of theſe two parts of Chriſt's comprehenſive creature-nature, received their firſt viſibility in Chriſt's glorified humanity. By this, the (before) inviſible *temple of God, was opened*; and the firſt ſhower of his riſen Spirit, ſent down, on Goſpel-Believers, which qualified them (by a ſingle or double portion, in the twofold parts of the new-creation-building) to be *his two witneſſes*. Such are aſſigned their diſtinct witneſſing-work, according to *John's* viſion (*Rev.* 11.) as members of his heavenly or earthly glorified body. Theſe two ſorts of witneſſes of Chriſt's ſpiritual life, as all joined together, declare and make up the fulneſs of his creature-building, as members of his myſtical, ſpiritual body. This twofold new-creature principle, in Chriſt and Saints, was lively figured out, in the requeſt for *the two Sons of Zebedee, by their Mother*, who was a figure of Chriſt, our ſpiritual Parent, in his deſire to his Father; to wit, *that his two* ſorts of witneſſing *Sons* or Saints, *may ſit on his right and left hand*, in an everlaſting fruition of his divine glory. And, theſe are *the two* ſpiritual *anointed ones*, *Olive-trees* or *Sons of Oil*, placed *on each ſide of Chriſt, the Lord of the whole Earth*; *Zech.* 4. 3. & 14. *Rev.* 11. 4. *John* alſo ſaw a *Sack-cloath-ſtate, theſe two witneſſes would be brought into*, notwithſtanding their firſt eminent viſibility, in the power, and under the ſtrong and clear Sunſhine of the ſpiritual preſence of Chriſt, amongſt them. And, this dark ſeaſon of their *Sack-cloath prophecy*, muſt, *in faith and patience*, be paſſed thorow, by them; and, the viſibility of their ſpiritual ſtate be taken or withdrawn from them. All this ſeems figured out to *John*, by that *Woman, clothed with the Sun, having the Moon under her Feet*; *Rev.* 12. 1. Hereby, is repreſented, Firſt, the birth of the conquering man-child ſpirit, in Chriſt's perſon: Secondly, the powerful witneſs of it, in and by his ſpiritual members. Then, *John ſaw this man-child caught up from the Woman*, or Church, *to God, and to his Throne*. And, on the withdrawing this man-child-ſpirit from the Woman, or crucified members of Chriſt, is ſhe commanded *into the Wilderneſs*, as *the prepared*

place for her, where, to remain, by God's appointment, 1260 *days* or years, the allotted time for their ſack-cloth prophecy. During this ſack-cloth ſtate of his Church on Earth, Chriſt takes care for the nouriſhing their inward Man, by inviſibly feeding that, from his own Spirit, with *his hidden* ſpiritual *Manna*, through ſuch angelical viſits, as their own natural underſtanding may be little ſenſible of. This *Wilderneſs*-ſtate, and *Sack-cloth prophecy*, therein, is a peculiar diſpenſation of the Croſs, ſuited to the time of the man-child-ſpirits abſence, as to any viſibility thereof. During this ſeaſon, the Woman (ſpiritual Saints, in their crucified natural man) *is ſhut up*, as *in a ſecret Chamber*, or *Wilderneſs*, in which, ſecured from any dangerous or hurtful aſſaults, by World or Devil; and is, therein, by Faith, chaſtly and quietly to wait for the return of her ſpiritual Lord and Huſband, in the viſible glory of his man-child, ſpiritual life and ſtate. Then, *John* ſaw, alſo the means, by which, this myſtical Woman, or Spouſe of Chriſt, was to be carried into the Wilderneſs, as her prepared place or ſtate of ſafety. *Two wings of a great Eagle were given her*, by which, *to flee into the* ſaid *Wilderneſs*-ſtate, out of the reach of any hurt, by the utmoſt expreſſions of her inward or outward enemies malice, which would certainly be *ſent after her as a flood*; *ver.* 14, 15. The great Eagle, by whoſe wings ſhe is carried into this place of ſecurity, is the perſon of Chriſt, as head to his new-creature Saints, by making his own natural ſpirit or ſtate, under the croſs, that dead *carkaſs*, *to which they are gathered*; (*Mat.* 24. 24.) in a conformity to him, by the like death of nature in them, in order to receive his inviſible, ſpiritual, new-creation-life. This, by a fixed faith in the two diſtinct principles of his new-creature-Spirit, *the two wings of that* ſpiritual *Eagle*, by which they are ſafely carried and guided into the wilderneſs-ſtate of their crucified natural man, under the Croſs. By theſe wings, is the inward man of Chriſt's myſtical dead body, protected, kept in perfect ſafety (and inviſibly nouriſh'd *for a time, times, and half a time*) *from the* hurtful fury of the *Serpent*. The ſack-cloth prophecy, then, is dated from the Woman's actual flight into the Wilderneſs, which was, at the withdrawing and abſence of the man-child Spirit, from her, as to ſuch viſibility thereof, in true ſigns and wonders, as was afforded, and, for a ſeaſon, continued, in and to the primitive Goſpel-Church. So, her proper cloathing became ſack-cloth, in which, ſhe is to remain, *waiting the return of her* ſpiri-

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tual *Lord, in the latter rain* of his Spirit, in *the laſt days*, whereby ſpiritual Saints will, again, come forth, in a viſibility of ſpiritual life (all along their ſack-cloth ſtate, hid with Chriſt, in God) through the wonder-working power thereof, beyond what was experienced in the primitive Goſpel-day. Between theſe two ſignal rains, or powrings forth of the Spirit, the dead body of Chriſt, or crucified natural man of Saints, is the ſtate wherein they are ſhut up, for a like trial and fixed exerciſe of their faith in Chriſt's ſecond and ſpiritual coming, as the true ſeed of Faith were ſhut up in, under the Law, as to his firſt coming, in Fleſh. But, with this advantageous difference; by his firſt coming, ſuffering, and exaltation, in our nature, the birth of the man-child-ſpirit therein, became a means of the actual and viſible powring forth of the ſaid Spirit, on Saints, as long as the firſt ſhower thereof, continued. And, the withdrawing the viſible preſence of that Spirit, ever ſince, is ſo far from being any juſt argument, whence to conclude the total ceaſing thereof, that it ought, rather, to be a ſtrengthning motive, for expecting the like, yea, and a greater power and demonſtration, that it will break forth in, at its return. This ſhould quicken up, in Saints, a ſteddy, fervent and well-grounded deſire, after the ſame, in *the latter rain* thereof, which is to ripen and bring in, the full harveſt of the ſpiritual ſeed, of which *the former rain* afforded but *an earneſt and firſt fruits*. This ought to encourage the (as yet) inviſible Spiritual Saints, by faith, to wait for that return of his Spirit, *in the end of the year*, or laſt age of this World, by the powring down thereof, in a much more tranſcendent clearneſs, and viſible demonſtration, than ever, before. Spiritual Saints, then, in this long ſeaſon of God's withdrawing the viſible preſence of his Goſpel-Spirit, for wiſe and holy ends, are, by a fixed faith therein, to be faithful witneſſes of Chriſt's ſpiritual life, in their ſack-cloth ſtate of prophecy, experienced for many paſt ages; forasmuch as thoſe infallible marks of Chriſt's viſible ſpiritual preſence, whilſt pretended to, by all, have bin found wanting in all ſocieties of Chriſtians, ever ſince his withdrawing. During this ſeaſon, ſack-cloth is the ſafeſt clothing for the chaſt ſpouſe of Chriſt, in which, ſhe is, by a perfect ſubjection to his will, to wait for his ſecond coming, with longing deſire; and, not dare, in the life and activity of her own will or ſpirit, to be found untimely *ſtirring up* or awakning *her beloved*, before the appointed time *for his return from his far Country*. By faith, are they

they *to wait*, for this, *and not make haſte*, from the impatience of their own ſpirit; but, by a conſtant growth in his, *to haſten towards his ſpiritual coming* that they may, daily, be more fitted to ſee him, through an encreaſing likeneſs to him, therein; 1 *Joh.* 3. 2. *They are to withdraw from the voice of every Stranger*, not bowing to any falſe power or ſpirit, and to acquit themſelves as Chriſt's faithful witneſſes in their very ſack-cloth prophecy, and inviſible ſpiritual ſaintſhip. After this manner, has God kept his witneſſing-work, on foot, in this long black and dark ſeaſon of ſack-cloth-prophecy. The ſecond of *the two days* (*Hoſ.* 6. 2,3.) was the primitive Goſpel-day, by *the former rain*, or, firſt ſhower of the reſurrection-ſpirit, from our glorified nature, in Chriſt; inſtituting, for the ſeaſon of it, a much more ſpiritual revelation and worſhip of himſelf, then in the firſt witneſſing day of ſpiritual Saints, by faith, under the dark diſpenſation of the Law. But, this firſt Goſpel-day, as to the viſibility thereof, has had its ſucceeding long night-ſeaſon of *Sack-Cloth-prophecy*. After this, then, is to follow a third and more joyful day, than ever before. The dawning, or morning-light of this, will begin, on *the latter rain*, by which, *God will revive and raiſe up his people*, cauſing his ſpiritual life, reſurrection-power and ſtrength, to ſhine forth in them, beyond what was experienced in the former Goſpel-day. *In this third* and laſt *day, will he raiſe up his Saints, out of the grave* of their crucified natural Spirits, *and cauſe them, for ever, to live in his ſight*, in the viſible glory of his new-creation-life. This third day begins, after the ending of the Sack-cloth prophecy; on the ending of which, *the two witneſſes are to be ſlain, by the beaſt, aſcending out of the bottomleſs pit*, with new, hidden weapons, *to war upon them, overcome and kill them.* And, *their dead bodies muſt lie in the ſtreet of the great City, ſpiritually called* Sodom *and* Egypt, *where, alſo, our Lord was crucified*; *Rev.* 11. 8. The peculiar ſeaſon for an eminent *ſlaying the two witneſſes*, may appear, by the means or hands, by which to be ſlain, ſpiritually, or literally. It is, by *Satan's coming out of the bottomleſs pit*, with the utmoſt *depths* of deceit (in which he has lain hid from the beginning) by his conjunctive viſible and inviſible power, *to war againſt, and kill them.* Theſe ſubtile workings, by his ſaid twofold power, reſerved by him, for the laſt times of all, has Chriſt fore-warn'd his Saints, of. Firſt, he will, then, more powerfully, than ever before, influence both the clean and corrupt principles of nature, in men, ſo as to cauſe

a more universal *abounding in all sorts of iniquity*, then ever, before. Hereby, will he render men, as willing and ready instruments, to exercise his persecuting malice, *against the Saints of the most high*, as he can desire. In that season, above all other, will Saints be *hated and betrayed by all Nations, and killed for Christ's* new *name-sake*, having nothing left them, but such an enduring to the end, as shall render them *more than Conquerors*. For, it is Christ's quarrel, not their own, in which they contend. Under this sharp trial, destitute of all visible relief, will they be somewhat helped by God's outward providential dealings with (and punishings of) the World. Hereby, in some measure, will he avenge his own and peoples quarrel, so that while all natural principles shall center and agree, in the slaying them, God will, from unknown causes, set every man's sword against his fellow, causing a universal commotion, *war, and rumour of wars, thorow-out the whole Earth. Nation shall rise up against Nation, and Kingdom against Kingdom.* Yea, and divers places shall, after a wonderful manner, be visited with *Famine, Pestilence, and Earth-quakes*. Yet, though a signal hand of God will be evident in all these judgments, this last and most sinful age of the World, will, in a self-condemning-light, be willingly hurried by the Devil, so as in a hardned contempt and wilful neglect of all the voices of God's providence, to gratify themselves, in all sorts of lusts and vanities. And, they will practise the same, in an enraged enmity against God, Christ, and Saints. All this will ripen them for their final destruction. From their implacable malice, for the just hand of God, upon them, will they take all opportunities to effect what they have long desired, even the compleat *slaughter of the two witnesses*. And, in all this, the Devil discovers himself, only, in his powerful influencing of outward and visible means, towards the carrying on this great design. But, he is furnished, also, with inward, mystical weapons (to fight against God and his spiritual Saints, in this latter age) that are of a more dangerous nature, than the other. For, these will he use, as in the very name and authority of Christ, committing, therein, the highest treason against him. In such exercise of his diabolical power, will he send forth his false spirits, in *Christ's* new-creation-name, as *false Christs*, to make *false Apostles*, joining men with themselves, in all sorts of spiritual craft, to deceive Spiritual Saints. This, by such *lying signs and wonders*, of such a deep, hidden nature, as, if Christ had not laid

an impoſſibility on them, *would deceive the very Elect*. On the one hand, in imitation of the Croſs of Chriſt, will Satan ſay, *he is in the Wilderneſs or ſecret Chambers:* on the other, in a counterfeit reſurrection-ſtate, will he exalt himſelf, by ſinful transformation, into his heavenly, ſpiritual life. All this, by an angelical miniſtration, knowing Chriſt's fore-running diſpenſation to his everlaſting Goſpel-day, by his holy Angels, to be at hand, as the only means *to raiſe up his ſlain witneſſes out of their Graves.*

And thus, have we obſerved the hand or means, by which, *the two witneſſes are to be ſlain*, and, what the ſlaying of them, is. Viſible and inviſible enemies, Men and Devils, will combine againſt them, to bring them into ſuch a captivity, as all former, under Law or Goſpel, have bin but fore-running types of; and ſo ſeen, by ſpiritual Prophets, and Saints, under both diſpenſations. *Jeremy, Ezekiel, Daniel, &c.* have declared this laſt and great *day of ſore trouble, ſuch as never hath been, or ſhall be.* So, alſo, hath Chriſt himſelf propheſied; *Mat.* 24. 21. This very ſeaſon is, indeed, the ſum of *Daniel's* many viſions; the reſult of what is held forth, by *the two Kings of the North and South*, in all the variety and differing appearances they have bin in, towards one another, through the common profaneneſs of the former, in the cold, dead, corrupt ſpirit of nature; and the warmth or zeal of the latter, in, and for the firſt-covenant life and righteouſneſs of Man. Through the powerful influence of the Devil, on both, can he ſoder and unite them, in a combination *againſt the Saints of the moſt high*, ſo as to bring forth *a day of utmoſt* trial and *trouble, to them.* For this end, *Daniel ſaw theſe two Kings, joined together*, as the Devil's twofold weapon, in the corrupt and refined principles of nature, *ſpeaking lies at one Table* (*Dan.* 11. 27.) and *ſetting*, or *joyning, their hearts* and hands, *to miſchief true Saints.* And ſo, both of them, in union of mind with the Devil, will do his work, in effecting *the death of the two witneſſes.* Thus, will Satan, by the practiſe of the moſt refined ſpiritual wickedneſs, and in the expreſſing greater malice than ever before (when his reign draws neer, to an end) employ all his inſtruments of cruelty, muſter up all his force, and power, for the ſlaying of *Chriſt's two witneſſes.* And he, with his inſtruments, will proſper herein, to the accompliſhing of their death. This we find in the mighty King in *Daniel*, that was to ariſe laſt; and the beaſt, in *John's* viſion, that at end of *the Sack-cloth*

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prophecy, was to aſcend out of the bottomleſs pit, furniſhed with all ſorts of weapons and inſtruments, not only *to war upon*, but overcome *and kill Chriſt's twofold witneſſing Saints, magnifying himſelf againſt the God of Gods.* The ſame thing was repeated to *Daniel*, in the viſion of *the four beaſts*, commonly underſtood to point out thoſe four Monarchies, that are to ſpend out the remaining ages of the World, during the Devil's active power, and *man's day. The fourth beaſt*, is deſcribed, as far worſe than any of his Fellows, being *ſtrong, dreadful and terrible*; and, ſo furious and malicious, as with its *great iron teeth*, not only *to devour and break in pieces*, but *ſtamp the reſidue under his feet.* This beaſt had alſo *ten horns, and another little horn came up among them*, which is, in a ſignal manner, *to war with and prevail againſt the Saints of the moſt high*; Dan. 7. 21. *The fourth beaſt and little horn* figure out the utmoſt ſtrength, the Devil, from the beginning, kept in reſerve, for this laſt and moſt bloody deſign. At the end of *the Sack-cloth prophecy*, in the appointed time of *three years and an half, will the two witneſſes be ſlain by the little horn, Daniel ſaw come up laſt*, and, in the leaſt and moſt unlikely appearance for ſuch a deſign; yet, by it, the moſt bloody battel is to be fought, in which *the twofold witneſſes are to be overcome and killed*, and that, in ſuch an enraged malice of their Enemies, as *not to have any burial permitted them.* By all may appear, the Devil will then rally up all his forces, in an univerſal conjunction of all ſorts of principles that are ſingly natural, humane and angelical, to bring this moſt diſmal ſeaſon, that ever was experienced by Saints. Herein, will Satan cauſe, as was ſhewed *Daniel*, ſuch *abominations, as ſhall make wholly deſolate* all ſorts of viſible worſhip and humane affairs. Then will all moral and civil Laws, cuſtoms, and conſtitutions be broken and changed; to the ſetting open a flood-gate, and cauſing an inundation of all ſorts of wickedneſs, litteral and ſpiritual. And, hereby will be denied, both liberty to Saints, and propriety to men; even *to all, that ſhall* either from ſpiritual or rational principles, at that ſeaſon, *refuſe to receive the mark of the beaſt*, by not joining with the Devil, *for ſlaying the two witneſſes*, litterally or myſtically. This ſad ſeaſon, to be brought on the true ſpiritual *Iſrael* of God, was lively repreſented to *Ezekiel*, by *the valley of dry bones*; *Ezek.* 37. 1, 2. Thus, by faith, had he a view, ſo long before, of theſe *two witneſſes* that are to be brought into the moſt deplorable circumſtances, to the enlightned reaſon of man, imaginable. This is implied in the judgment,

the then *house of Israel*, figure hereof, made of themselves, saying, *our bones are dried, our hope is lost, we are cut off for our parts.*

Secondly, On this sad condition and slaughter of *the two witnesses* or *whole house of* spiritual *Israel, in the last and most perilous times*, their enemies will be found in the height of joy and satisfaction, looking with great delight, on *the dry bones or dead bodies of the said house of Israel, the two witnesses*, during *the three years and half*, or time of their utmost extremity, in which, not permitted burial. As an expression of this joy, and gratification of their spiritual lust, *will they send presents to each other*, as triumphing over *the slain witnesses* of Christ, which has long bin their hearts desire, even all along their *Sack-cloth prophesy in which*, they have bin contending with and *troubling all that dwell upon the Earth*, or in earthly, first-creation-principles; *Rev.* 11. 10. On this honourable account, as contending on God's behalf, are they, at length, to be *slain*, mystically, if not also litterally. But, not their mystical nor litteral death should have been permitted, as Christ said in *Lazarus* his case, *but that the power of God may be the more* clearly *manifested in raising them* up again, *out of their sleep.* And then, and so, will they be fitted to execute the wrath of God, on his and their implacable enemies, as a just recompence for *that death of theirs, which has bin precious in his sight*; Rev. 11. 11. Ezek. 37. 10. *Such honour shall all his Saints have*, as the Lord's army, *to execute vengeance on the Kings of North and South*, with their *heathen* and first-covenant-*people, who joined* in a combination, *to destroy them*; *Psal.* 2. 1, 2. & 149. 6, -9. *They shall* then *receive the Crown*, reserved for this last generation of Saints, that bring up the rear of all those spiritual *worthies and witnesses*, that have bin, from the beginning. The true witnesses of Christ, have, all along, found but slender and cool reception for their testimony; yea, they have, always, found opposition more or less. And, how much greater may be expected, in this last and utmost assault, by visible and invisible powers, when the great thing, all along, witnessed, the second personal coming of Christ, is at the door? The extraordinary voice of God's outward providences shall then also give an undoubted demonstration to all natural hearts, that some strange and wonderful change is hastning upon the World. And, the fear and conviction, hereby, wrought in Enemies, will produce the utmost expressions of rage and fury, on the

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ſack-cloth prophets, as witneſſing this unwelcome truth to them, Chriſt's ſecond comming, to be at hand. Great reaſon, then, to expect, not only a more, then ever, violent breaking in pieces of the earthen veſſel, in which the precious witneſſing treaſure is; but alſo, a more enraged ſpirit, diſcovering itſelf, againſt the very ſpiritual treaſure. On this account, will it come forth, in its *ſpiritual wickedneſs, in heavenly places*, and ſo, with their angelical weapons, gilded with a likeneſs to Chriſt's truly ſpiritual ones, war againſt the inward mind, as well as by material weapons, againſt the outward body of *the two witneſſes*. But, by neither, ſhall they be able to ſuppreſs, or hinder their witneſſing-work. For, *God will make them, a defenced City, iron Pillars and brazen Walls*, for an unſhaken, ſteddy enduduring the utmoſt malice of all enemies, viſible and inviſible. They ſhall conquer them, even while ſlaying them, by ſurviving all bodily deaths, and ſpiritual aſſaults, in an unchanged mind and Spirit.

And, having thus conſidered the time and means, in and by which, the witneſſes are to be ſlain; next, are we to enquire, by what hand or means, they will be raiſed out of the ſaid death. For, it is no more poſſible for the members, than head, *to be held by the bands of death*; *Act.* 2. 24. But, redemption out of the myſtical death of the natural Spirit, and out of all death, can only be by a new-creation-power. And, this was that power and glory of the Father, by which, Chriſt, in our nature, was raiſed out of the both myſtical and litteral death thereof. This done, in a publick capacity, and relation to his members, aſcertain's the like to be done for their crucified natural Spirits and dead Bodies; and that, by the ſame means. *All that are planted together, in the likeneſs of his death, ſhall be alſo, in the likeneſs of his reſurrection* (*Rom.* 6. 5.) or, be ſure to partake of his new-creature-life. The putting this life into them, is the means, by which, the *witneſſes are to be raiſed, after ſlain, and lying in the Streets of ſpiritual Sodom and Egypt*; *Rev.* 11. 8. The new-creation-*ſpirit of Life, from God, enters into them*, quickens and calls up their natural man, into an everlaſting union with, and ſubjection to their ſpiritual, as that to Chriſt and God; and ſo, ſets it upon its right Goſpel-Feet. The new-creation-ſpirit of true prophecy, will raiſe the whole, ſlain natural man of the Saint, out of its myſtical and litteral grave, death of ſpirit and body, as to all the mortal firſt-creation life of either,

causing *the dry bones of the two witnesses, to live*; *Ezek.* 37. 12, - 14. This Spirit of Christ was, always, the prepared means, *for loosing* and breaking *the bands of death*, from Saints, and raising their whole crucified natural man, into *the glorious* life and *liberty* of their spiritual. But, this will be done in a more signal manner than ever, at the *raising the two witnesses*, in the third and last day, mentioned (*Hos.* 6. 2.) as their slaying will be more signal then, then in any former persecutions. The new-creature-spirit of Christ, then, put into their crucified natural man, or dead body, will be the efficient cause of their resurrection. The instrumental hand or cause thereof, under Christ, will be the holy Angels, as honoured with the first powerful sounding forth the new-creation-trumpet, voice, or everlasting Gospel-life of their risen Lord, by which, *the new*-creation-*breath or spirit* of the head, *will enter into the dead bodies of his crucified Saints.* The said Angels will be found the highest and chief ministers of Christ, till that *seed of Abraham, laid hold on*, from everlasting, *as Christ's first born Church*, come to take their place in Christ's second resurrection-life, over the heads of all Angels and glorified earthly Saints. Our nature, in Christ, is raised into both these lives, heavenly, and glorified earthly, the twofold spiritual and everlasting new-creation-life. The man Christ, has also a third resurrection-state, as advanced into, and filled with the very divine life, in an infinite superiority to all Angels and Saints. *In him, dwells the fulness of the God-head, bodily*, and personally. He is thus *anointed above* all *his fellows* or brethren; as also, with the original and fountain of twofold spiritual-creature-life, which none of them are; but with derived portions thereof. In the days of the highest Saints non-age and minority, are the holy Angels, teaching and nursing guardians to them; *Heb.* 1. 14. They are the highest and fittest instruments, to convey Christ's mind to Saints, under Law or Gospel. From them, have choice Saints and Prophets, under both, received their manifold visions and communications of the mind of God. *The Law was ordained* to be dispensed *by Angels, in the hand of a Mediator*, or, under the conduct of Christ, their head; *Gal.* 3, 19. *Act.* 7. 53. In these angelical flames, Christ, as head of them, descended on mount *Sinai*, and, *by their* voice or *ministry, promulged the Law*; *Exod.* 20. *Psal.* 68. 17. By them, was *Moses* shewed, through faith, his and their new-creation-head, by which, fed and maintained *forty days* together, without any visible food. They

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were the mystical Ravens, by whom Saints received that new-creation-food, that sustained and nourished them, unto eternal life. By their angelical representations, was Christ, the head-Angel of God's covenant, revealed to the Patriarks before, and to Prophets and Saints, after the giving of the Law. They appeared on all occasions, as employed by Christ, in all the messages of God's will, to them. They opened Heaven, to *Ezekiel*, who, through a powerful faith, was enabled to see & take in those wonderful visions of the very divine glory, through the new-creature-nature of Christ, his head, so as to hear the voice of the almighty divinity. They were the hand, that oft lifted him and others, up, beyond and above the sight and motion of the natural spirit, and body, whilst yet in the same. By the hand or power of their new-creature Lord, *did they carry him to them of the captivity, by the river* Chebar; *Ezek.* 3. 14, 15. And, *by the same hand, was he led into the valley of dry bones, declared, by them, to signify the whole spiritual* Israel. They, likewise, shewed him that new-creation-*spirit of prophecy, by which, the dry bones*, or slain twofold witnesses, in the last and worst of times, *were to be quickned and made live again*; *Ezek.* 37. 1,-- 14. The Scripture abounds with instances of this kind. Christ, the true *Michael* sent his ministring Angel or Messenger, *Gabriel*, to reveal to *beloved Daniel*, those visions that were to remain *a sealed book*, as to their full accomplishment, *till the time, shewed him, for the twofold witnesses to be slain*; as also, how, by the peculiar work of the good Angels, in a preparitory ministration to Christ's second coming, they should be raised into the same life and spirit, which *the Angel shewed Daniel, his lot was fallen in*, so long before his actual possession of. And, as Angels were Christ's messengers, in giving forth this resurrecton-life, through a spirit of faith, under the Law, before Christ's first coming; so, were they the first actual dispensers and declarers of the said life, and glory, under the gospel. They first preached *the glad*, gospel-*tydings of Christ's resurrection*, in our nature. This honourable service, Christ employed them in, as a just recompence of their being his first followers, out of the changeable first-creation, into that unchangeable, resurrection-land or state of life, without ever sinning against Law or Gospel; *Ezek.* 1. 12, 20. & 10. 11. Hereby, did they preserve to themselves, in this first-resurrection-state, that precedency, in place, and nature, God gave them, in their first creation. And now, as additional to that, are they chosen, by Christ,

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to be his highest Officers therein, for giving the first report of the said resurrection-state of our nature, in Christ's person. *He is not here, but is risen*; *Luk.* 24. 6. And, as in the two days under Law and Gospel, Angels, under Christ, were the first preachers of the resurrection-state, unto men; so, much more powerfully, yet, will they be, in the third and last day. By their powerful sounding the new-creation trumpet, or *preaching the everlasting gospel*-life, *will the* dead *witnesses be raised, and the elect gathered together, from one end of Heaven to the other*; Mat. 24. 31. They will come forth, in such power of the new-creation-spirit of prophecy, as to cause it to enter into and build up every part of their crucified nature, into the life thereof, and compleat union with their angelical helpers, and Christ himself, therein; *Ezek.* 37. 4, - 10. And, herein shall they be found the *twofold* united *witnesses* of Christ, in his heavenly and earthly glorified spirit, signified to *Ezekiel*, by *the two sticks, he was to write upon, for Judah and for Joseph, with their companions*; *Ezek.* 37. 15, - 22. All this, done by the holy Angels, in the preparatory dispensation, amounts not to the Saint's glorified body. For, that change will be the immediate fruit of Christ's personal coming, and presence. But, these angelical reapers are to gather together, *the first-born Church*, written on the heavenly stick, sharers in Christ's heavenly and most excellent new-creature-life; *mark'd with their Father's name, on their foreheads* and fitted for the marriage-bed of their heavenly Husband. And then, are they to gather all those whose names are written on the earthly glorified stick, also; even *an innumerable multitude, in the white robes* of Christ's spiritual, everlasting righteousness; *Rev.* 7. 9. Both these, are the Angels to gather, by *preaching the everlasting Gospel, to them.* By their *preaching the Gospel of the Kingdom, to all the World*, in the third and last day, *before the* full *end come*, will be fulfilled; *Mat.* 29. 14. They will powerfully waken up the spiritual seed of the Kingdom, in all nations; and, all that are ripe in the life thereof, shall be immediately joyned with them, even with Christ's heavenly host of Angels, for the work and service of that day. And, at the same time, will they raise up other spiritual Saints, into a land of light, a spiritual *Goshen*, and *pour forth the* full *vials of Plagues*, on the hardned enemies of God and them. God, by his holy Angels, will lead Saints out of all captivities (as *Moses*, *Israel*, out of *Egypt*) raising out of their great and last grave, the whole mystical dead

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body of Christ. Of this preparatory angelical ministration, was Christ's transfiguration, in his unchang'd body, before his death, a figure. He caused the transforming power of his new-creature-life, in which, *Son of man in Heaven*, to shine so strongly, on his inward man, or spirit, that his very outward, also, was made to shine. *His face*, or spirit, *shined as the Sun, and his raiment*, or outward man *was white as the light*. So, the crucified spirit, dead body, or natural man of *the two witnesses*, shall by the Angels powerful *preaching the everlasting Gospel*, be so raised into the powerful exercise of Spiritual life, as to make their unchang'd fleshly bodies, shine, as a high degree of redemption, from the bondage of their whole corruptible first-creation-life. Such Saints, with holy Angels, shall *shine as Stars*, through a more signal partaking of Christ's risen Spirit, *the bright morning Star*, from whom, they all receive their distinct measures of new-creation-light and life. In this season and dispensation, will Christ make good, to his Saints, what he, long before, promised to *Joshua*, as associated with Angels, under him, his joint powerful instruments for the great work of this preparatory day. Of this priviledg, was *Moses*, also, a signal type, as, through faith, taken into such angelical converse, and, thereby, admitted so near access to Christ, the head of Angels, as will qualify them to receive the lively oracles of Christ's own mind, and become his mouth, for declaring the same, to others. This honour will be put on Saints, in the preparatory dispensation to Christ's second coming.

And thus, have we seen, by what means or hand, the last generation of Saints are to be slain; and by what, to be raised again; and, their high priviledg, and honour, thereupon. This, by the angelical ministration, for this very purpose, *to raise up the two slain witnesses*, by quickning up the seed of the twofold new-creature-spirit of prophecy, in them, into a powerful and irresistible demonstration. So, the preparatory, angelical ministration, is to take place, immediately, on the death of the witnesses. In this *newness of Life*, shall their dead natural spirits be made *stand on their feet*, in a proportionable obedience to the Spirit of Christ, with their spiritual man. And, so shall they, with *Gideon*, the type (*Judg. 6. & 7.*) become *men of valour*, for destruction of enemies, and salvation of friends. All this, in such an absolute subjection to Christ, that the whole glory of the victory will be seen to be God's. In this angelical day (as

was ſignified by the ſeperation, twice made, in *Gideon's* army) ſhall be uſed, only, ſuch ſpiritual Angels and Saints, as are dignified with a ſpiritual ſkill, for this war, upon enemies. On the firſt ſeparation, in *Gideon's* army, *returned two and twenty thouſand* from the war. In the ſecond teſt or trial, only *three hundred, that lapped of the water, putting their hand to their mouth*, and refuſing *to bow down upon their knees*, to any firſt-creation-reliefs; but found ſingly, in a true ſubjection to Chriſt; theſe were to perform the war. And *each of them were to have a Trumpet, with empty Pitchers, and Lamps in the Pitchers.* Theſe empty Pitchers fitly repreſent the compleat work of the Croſs, on the whole natural man of Chriſt's ſpiritual *Gideonites*. So, as wholly emptied of all firſt-creation-life and ſtrength, are they filled with the new-creation-ſpirit of power, to perform the work of this preparatory day. The new-creature lamp or ſpirit of Chriſt, ſhall be ſet up in the empty Pitcher of their crucified natural man, and unchanged body, rendring their whole man, *a burning and ſhining Light.* And, this lamp is the very weapon, by which, the work of the ſaid day is to be done. 'Tis by *the Sword of the Lord, and his* ſpiritual *Gideonite's* (the new-creature-ſpirit of Chriſt, in his Saints, who are, thereby, in marriage-union with their ſpiritual Lord *Joſhua*) the victory is to be obtained. *Not by might, not by power, but by my ſpirit, ſaith the Lord of Hoſts*, as in the type; *Zech.* 4. 6. No firſt-creation-ſtrength or weapon, ſhall be uſed in this War. The ſpirit of the Lord will be *the two-edged ſword in their hands, to execute vengeance on* their combined enemies, *heathens and* a firſt-covenant-*people*; *Pſal.* 2. 1, 2. & 149. 6, 7. By this ſword of the Lord and his *Gideonites*, will Chriſt cauſe them to triumph over all enemies, viſible and inviſible, Men and Devils. *They ſhall break* in pieces, *the ſerpentine head* and whole party of firſt-creation-rebels, againſt God and the ſecond. *The Lord will*, then, *by his fiery ſword, plead with all Fleſh* (*Iſa.* 66. 16.) even with every falſe Spirit, as included in that word, Fleſh. For this purpoſe and work, will he deſcend, with his angelical hoſt, into the myſtical *valley of Jehoſaphat* (on the raiſing of the dead carkaſes or *dry bones of his twofold* ſpiritual *witneſſes*) to make a true deciſion between his Friends and Foes. *Then ſhall the ſlain by this* ſpiritual *ſword of the Lord*, in his Angels and Saints, *be many.* And, this weapon ſhall be ſeen to be wholly directed by the will and command of Chriſt, their Head and King, whoſe powerful word will give the

Quick

quick and terrible motion to thoſe angelical Chariots, in which, Angels and Saints, jointly commiſſion'd by him, ſhall drive furiouſly, to carry on the ſwift execution of his will, on enemies. Of this miniſtration of Angels (furniſh'd with the ſword or ſpirit of the Lord, as join'd in commiſſion, with the two ſorts of ſpiritual Saints, and ſo, making up a twofold band or army, of Angels and Saints, in this preparatory day) is there a full account given, *Joel* 2. Firſt, here is a command for *blowing the* ſpiritual *Trumpet*, as the firſt, infallible alarm, to this work. This is to be ſounded by Angels, as the appointed *gatherers together of the elect* ſeed among men, to the ſaid myſtical battel. And, when theſe ſpiritual Warriers are provided with their offenſive and defenſive weapons, the Angels will *blow their* ſpiritual *Trumpet in Zion, and ſound their alarm in the holy Mountain*, for the joyful aſſembling the ripen'd ſeed of ſpiritual Saints, into an aſſociation with themſelves, *which will make all the inhabitants of the earth, tremble.* Theſe fore-running meſſengers of Chriſt, in their new-creation-light and power, ſhall come as *horſes and horſemen*, and *the thundring ſound of Chariots, on the tops of the mountains*, riding, in a commanding power over all viſible and inviſible ſtrength, *leaping* and rejoycing before their great Lord and Maſter, as ſpiritual *David*'s, before the myſtical Ark, for his-new-creation-ſtrength and life, put into them. For, by the angelical flames of fire, *ſhall they devour the enemy, as ſtubble. They ſhall run like mighty men, expert in* this ſpiritual *war*; ſo ſwift, as *none ſhall be able to* flee or *eſcape them*, in their moſt orderly march (*without breaking their ranks*) upon the old, firſt-creation-World or City. *They will climb up, upon the* myſtical *Houſes*, even the perſons of enemies, *and, enter in at the Windows, like Theives.* By their all-ſearching new-creation-light, will they ranſack and ſearch their enemies hearts, ſo as to find out, and detect all the deceitful works of unrighteouſneſs, in the myſtical earthly *Jeruſalem.* And, this work *will make the hypocritical Sinners in Sion, to fear and tremble*, as found wilful enemies to this ſpiritual army. *They will kindle a* myſtical *Fire*, in their ſpirits, that ſhall, forever, burn in them; and, this, yet, but preparatory to what is reſerved by Chriſt's final ſentence, to be brought upon them, which is near at hand. When he comes, *he will utter his own voice before his Army*, as head of them; *Joel* 2. 11. And, the execution of the ſaid voice, will be very terrible to all oppoſers, who ſhall be *devoured by the fire that proceeds out of their mouths*,

as found implacable *enemies to the glad tydings of the Lord's approach.* That, which is unſpeakable joy, to friends, will be unexpreſſible terror and vexation, to enemies. This twofold differing reception and effect of Chriſt's ſecond coming, we find, on the concluding ſound of *the ſeventh Trumpet* of Chriſt's new-creation-voice, on which, he actually takes poſſeſſion of *all* the viſible and inviſible *Kingdoms of this World.* On this, follow loud acclamations of ſpiritual Saints; but, anger, vexation, and madneſs, in the enemies thereof; *Rev.* 11. 15, – 18.

The work, then, of the preparatory diſpenſation to Chriſt's coming, is twofold. To the joyful receivers of their *everlaſting Goſpel*, will the holy Angels adminiſter ſuitable recompences of Chriſt's love, as true *fearers of his name*, ſmall or great, ſingle or double-portion'd, heavenly or earthly ſpiritual Saints. And, the peculiar generation of Saints (*that are* to be *his two*-fold *witneſſes*, ſlain for their faithful teſtimony) as their particular recompence, *will be called up*, by the holy Angels, into a fellowſhip with them, in their angelical miniſtration. And, by the powerful entrance of Chriſt's new-creature-life, into them, will they be raiſed, as found by the angelical reapers, the full ripe corn, *to be gathered up, by them*, into that preparatory ſervice, with themſelves. Next theſe, will they take care of that precious ſeed-wheat, that lies hid, under the earth of the natural ſpirit; or, at moſt, appears but in its young and tender blade. Theſe ſpiritual *Watchmen* and preachers of that day, are, by Chriſt's command, to take care of ſuch. The Angels that were to open the Seals, and *pour forth the vials* of God's wrath *on the Earth, are required not to hurt the graſs of the new Earth, neither any green thing or tree*; not the ſeed, or any the leaſt beginnings of an ever-green ſpiritual life. The ſpiritual ſeed, however *hid in the earth* of the, yet, active natural ſpirit, *ſhall*, by their powerful *preaching the everlaſting Goſpel*, be made wonderfully to *ſpring up*, grow and proſper; ſo that this holy ſeed, from among all nations, ſhall abundantly *flow in, unto them*, in thoſe days of ſuch a univerſal *return out of all captivities*, as hath been the well-grounded hope, and relieving expectation of Saints, in all former ages. From the redemption of the ſpiritual ſeed, by the preparatory miniſtry of Angels, will flow a full *reſtitution to the whole Earth.* The Earth, not yet brought to trial, ſhall, by the powerful preaching of the Angels, become *as the garden of Eden*;

and, by obedience thereunto, be, in meaſure, reſtored to their firſt creation-ſtate, in order to their experiencing a far greater mercy, by Chriſt's perſonal preſence, if the fault be not their own, when brought under ſuch great and high advantages.

And, having thus ſeen the firſt part of the work of this preparatory diſpenſation, in reference to the good ſeed and innocent earth: the ſecond, we ſhall find to be, in reference to the evil ſeed, who after all trial, by wilfully rejecting the truth, have ſhewed themſelves *the accurſed earth*. *John* ſaw the ſame time apointed for a recompence of love, to the one; and wrath, to the other. Theſe latter, are *the Nations that will be angry, at Chriſt's ſecond coming*. Yea, by the preparatory diſpenſation thereunto, will there be ſet up ſuch a condemning teſtimony in the hearts of the incorrigibly wicked, as will render, even that, *a day of gloominеſs, clouds, and thick darkneſs, to them*; *Joel* 2. 2. Even their reſtor'd natural ſtate, on which they have doted, ſhall be ſo ſignally judg'd and blaſted by the breath of the Lord (in this his preparatory day, ſet up in *his Angels and riſen witneſſes*) that *it ſhall be left behind them, as a waſte and deſolate Wilderneſs*, with whom, the Lord will have no more to do, in any way of love, or trial; *ver.* 3. This ſeaſon is to put a period to the Serpent's active reign (and Chriſt and his Saint's paſſive) and to bring *the ſeat of the Whore and Beaſt, to judgment*, who will therefore, be enraged, more than ever, againſt Chriſt, and his Saints and Angels. Then will they come forth in the moſt ſubtile imitations of Chriſt's preparatory angelical miniſters. For this, will Satan prepare his evil angelical Chariots, and take his fixed evil ſeed, among men, into a like aſſociation, as Chriſt's bleſſed Angels and Saints, ſo, as exquiſitely to counterfeit this preparatory miniſtration of Chriſt, *to the deceiving, if poſſible, the very Elect*. He will cloath his *falſe Apoſtles, Prophets and Servants*, through his ſinful transformations, with an appearance of Chriſt's reſurrection-Garments. And ſo, will he aſſume to himſelf, the very creature-throne of Chriſt, ſetting up himſelf, in that glorified Temple, in imitation of Chriſt's united divine and creature-natures, *ſhewing himſelf to be God*: 2 *Theſſ.* 2. 4. This, will the Devil, by his inſpired inſtruments, ſet himſelf to do, *in theſe latter days*, counterfeiting the Spirit of Chriſt, in himſelf and Saints, as ſpiritual Magicians, to fight againſt the ſpiritual *Moſes*'s of that day, bleſſed Angels and Saints, in the moſt ſubtile imitation of their ſpiritual and true won-

der-working power. This will Satan do, to weaken the authority of their ſpiritual miniſtration, from implacable hatred thereunto. In this myſtical way of oppoſing Chriſt (and his work, to be done by Angels and Saints) will he and his party of Angels and Men, be counterfeiting *the ſigns and wonders*, wrought by the new-creation-power and ſpirit of Chriſt. This will they do, notwithſtanding the ſignal judgments of God, upon them, as on the type, *Pharaoh* and his *Egyptians*. God's judgments, then, inſtead of working them into an obedience to his meſſage, were, by them, abuſed, to the encreaſing their wilful hatred of that hand and power, they could not but confeſs juſt, in ſmiting them. Yet, in height of contempt, would they be imitating that new-creation-power, by which, they were convinced, the wonders of that day, were wrought. All this was but a type of what, the myſtical *Pharaoh* and his Subjects will do, in the preparatory day to Chriſt's ſecond coming. And, for a ſeaſon, will they be permitted ſo to do, *to try* and prove *many*. *Many, that are* ſpiritually *wiſe*, will be found ſtumbling and falling, hereby. But, being unwillingly miſtaken, their very miſtake will be cauſed to tend to *the purifying of their faith*, and alſo, to the ripening of their enemies, for deſtruction. This was figured by *the red Sea*, that became a total deſtruction to the enemy, and ſalvation, to *Iſrael*. All this ſhall be more eminently ſeen, in wilful hardners of their hearts, againſt this powerful miniſtration of Angels. On ſuch wilful Sinners, in that day, *will the* ſaid *Angels pour forth the vials of Gods wrath*, ſealed up, from the beginning, to this appointed ſeaſon. In whatever deceitful appearances, ſuch Sinners will be found out, and puniſhed, under the diſtinct *vials of wrath*, poured fourth upon them. And, they ſhall all be made to ſtand as convicted and condemned perſons, in their own conſciences, by the powerful light of this angelical miniſtry, as Chriſt's inferiour court of judicature, in order to receive an irreverſible ſentence of Death, from the higheſt ſeat of judgment, from which can be no appeal, being ſet up in Chriſt's perſon, by whom as ſoveraign Lord, to be pronounced. Yet, ſhall not this ſentence be finally executed upon them, but, on purpoſe, ſuſpended, during *the thouſand years* active *reign of Chriſt*, *in which they are to be ſo chained up*, as to be diſabled to make the leaſt reſiſtance, or give any interruption thereunto. This powerful reſtraint, as to the expreſſing their enmity againſt the peaceable reign of Chriſt and his Saints, will much

much encreaſe their torment. But, let us, now, reſume, and come to a more particular and diſtinct conſideration of all theſe things.

Firſt, What is meant by the *Seales*, *the opening thereof*, and *pouring forth of the* ſaid *Vials*? *Secondly*, how, and in what manner are they to be poured forth, and upon whom? *Thirdly*, how far are the judgments thereof to reach, viſible or inviſible, in this preparatory diſpenſation? We ſhall find information, as to each of theſe particulars, in the viſions given *John*, not only of *things preſent*, but, *to come*. This, by opening the heavenly door of the reſurrection-ſtate, in Chriſt's perſon, on which, *he heard the ſound of an angelical Trumpet, ſaying, Come up hither, and I will ſhew thee things to come*; *Rev.* 4. 1. Hence, *John* acknowledg'd all the light and information he received of that ſtate, to be given him, by the miniſtry of Angels, as revealers of the ſealed-up judgments, for all ſorts of enemies, anſwerable to their more or leſs criminal offences. And, theſe judgments are to be viſibly manifeſted, in the laſt, preparatory diſpenſation to Chriſt's ſecond coming.

To the firſt. At the appointed time, for opening the Seals, are the Vials, and judgments therein contained, to be poured forth. Both and all, are to be, in the preparatory diſpenſation to Chriſt's ſecond coming. Then is to be diſpenſed that wrath of God, wilful Sinners in this old World (or firſt-creation-ſtate) againſt the light of the new, *have bin treaſuring up to themſelves, againſt this day*. After all trial, and God's long forbearance, theſe judgments, which have bin long ſealed up, are to be executed upon them. And, they ſhall be ſeen by them, on whom executed, to have bin juſtly deſerved by them, and accordingly, inflicted on them. By the light of this angelical miniſtry, ſhall all ſuch Sinners be convinced, that the diſtinct *vials* of wrath, *poured forth upon them*, juſtly belong to them. This twofold work, *John* was ſhewed to be the joint buſineſs of bleſſed Angels and Saints, in this preparatory diſpenſation. He gives a large and full account thereof; *Rev.* 5. 6. & 7. He ſaw *the Lamb*, the head of Angels, opening *the Seals* for them, and alſo for Saints, who are called up, into an aſſociation with them, in the ſame Goſpel-miniſtry, as jointly uſed by Chriſt, in the ſaid work. They are both, by their ſpiritual Head, joyned, in commiſſion, for this work, the opening of *the ſealed-up judgments of God*, to the World. So, under Chriſt, come they forth,

in

2028/ in his conquering new-creature-ſpirit, over the World, as was *declared to John, on the Lamb's opening the firſt Seal*, on which the bleſſed Saint and Angel, as *horſe and rider*, arm'd with Chriſt's riſen ſpirit, *go forth, conquering and to conquer*; *Rev.* 6. 1, 2. So, on the ſucceſſive opening the other Seals, according to their diſtinct commiſſions, are they to make every part of the condemned World, quickly to feel the effects of the judgments, contained therein. For, by *opening the ſecond Seal, peace is to be taken from the Earth*, or, earthly natural principle and ſtate of life, corrupt or righteous, that, from its *ſenſual and deviliſh* mind, inſtead of willingly and obediently ſubmitting, has wilfully and rebelliouſly *done deſpite, to the ſpirit of grace*. As the juſt puniſhment of ſuch offence, *the Son of peace will depart from them*, as to his gracious offers; and come upon them in a final diſpenſation of wrath. And ſo, *will he take peace from them*, both his true peace, offered them, and that falſe peace they have pleaſed themſelves with. All ſuch as are fixed in the natural or earthly principle, will he make a myſtical Babel, heightning their vexation and diſturbance, by ſuch diviſion, as will cauſe them, in revenging God's juſt quarrel againſt them all, *to hate and kill one another*. So, by opening another *Seal, Death and Hell come on the fourth part of this accurſed Earth*. Bleſſed Angels and Saints, for this, are to *kill them with ſword, famine, death, and beaſts of the Earth*. All theſe are typical to the ſame judgments, ſpiritually underſtood, as their eternal puniſhment, ſignified by the *Hell, that followed death*. Then, ſee the effects of *opening the ſixth Seal*; Rev. 6. 12,-14. *The Heaven, that will depart as a ſcrowl*, is, in myſtery and truth, the moſt excellent and heavenly part of the firſt-creation-ſpirit, with which, evil Angels and Men have bin counterfeiting the new-creation-ſtate; but, ſhall, no longer, be able, ſo to do. The myſtical *Sun, Moon, and Stars* of this firſt-creation-ſpirit or World, in its fading life and glory, *will be turned into darkneſs and blood*, by the bright-ſhining light of the ſpirit of truth, in this preparatory day; and, become ſo antiquated, as no longer to remain in any credit or eſteem; but, as a decayed, *old garment, laid aſide*. And, all the myſtical *Figs* or Fruits, ſpringing forth from the old root of ſingle nature, *will wither and fall to the ground, before the mighty wind*, or powerful *breath of this Spirit of the Lord*. It will alſo cauſe ſuch a terrible *Earthquake* to all earthly or meer natural principles, foundations and buildings, *as to remove every Mountain and Iſland*, myſtically under-

understood, *out of its* presumptuously assumed *place*. It will make all *the rich and mighty, bond and free* (not so made, by a willing subjection to the new-creation-spirit of Christ) *cry out to* evil angelical *Rocks and Mountains*, and all sorts of first-creation rocks or strength, *to cover*, hide, and secure *them, from the wrath of the Lamb*, convincingly set before them, by the spiritual light of this preparatory day. But, they will both feel and know, there is no possibility of escaping the same.

On opening the third Seal, also, *John saw a black horse, and he that sate on him, had a pair of ballances in his hand, And, he heard a voice, saying, A measure of Wheat for a peny, and three measures of Barley for a peny; and, see, thou hurt not the Oil and the Wine.* The Ballances signify the justice of that day, in recompences of love to friends; and wrath to enemies. Both these recompences, have bin so sealed up in the living *book or word of God*, the new-creature-spirit of Christ, as not to be discerned, till this preparatory dispensation, and powerful *preaching of the everlasting Gospel, by which, the secrets of all hearts shall be search'd out, declared, and judged*; *Rom.* 2. 16. Then, all that have faithfully *labour'd in Christ's Vineyard*, and rightly improv'd *the Talent*, received from him, shall receive an answerable recompence, consisting in the rule of *five or two Cities, and enter into the joy of their Lord.* On the contrary, *they that have made no use of their Talent*, or, an evil one, *by an unrighteous detaining the* present *truth, in a wilful refusal to improve it, by exchange of their* own legal or natural *spirit*, life, or state *of bondage, for Christ's* new-creation-*spirit*, and Gospel-principles *of true freedom*; *God will be strict in marking all, done amiss herein, by them*; and accordingly, *pour out his wrath upon them*, in this dispensation. All principles and actions will then be weighed *in God's* new-creation-sanctuary-*ballance*, as the right test for *Wheat, Barley, &c.* And, whatever, men's attainments be, on single, first-creation principles, they will be found too light, for acceptance with God. So, their punishment, for detaining any part thereof, will be just. And, a peculiar *care will be had, of God's* new-creation *Oil and Wine*, and, a righteous recompence, given to a faithful witness-bearing, in his spirit of true freedom, for which, they have suffered, all along Satan's reign. This shall, in its place, be more fully spoken to. And, then will be declared God's most wise and holy grounds, why the injuries, done to *the Souls under the Altar, slain for the testimony of Jesus*, have

lain, ſo long, unaccounted for. Under this preparatory diſpenſation, ſhall *the murderers of Jeſus, and his* ſpiritual *Martyrs*, be puniſhed, *according to their works.* All theſe judgments and mercies are to be *opened by the ſeven* new-creation *Trumpets, ſounded by ſeven Angels, on the opening of the ſeventh and laſt Seal*; *Rev.* 8. 1, 2. On the ſounding of theſe Trumpets, the judgments, *ſealed up* (for foes, *amongſt the treaſures* of mercy for friends, *Deut.* 32. 34, 35.) will be executed, by *the pouring forth of the ſeven Vials.* All this, as the performance of God's promiſe, on behalf of *the two ſlain witneſſes* (*Rev.* 11.) for raiſing them up, into an aſſociation with ſpiritual Angels, for the powerful *preaching* of *Chriſt's everlaſting Goſpel*-life. For this, will they have power *to ſhut and open* the bleſſings and judgments of Heaven, in perfect harmony with the ſpirit and will of Chriſt, diſtributing both, in love or wrath, to the inhabitants of the whole World. This is implied in the *command given them over that* myſtical *Fire*, by which, the wrath of that day is to be executed; and, in their power, alſo, *to give or withhold the* heavenly *rain* of Chriſt's riſen-Spirit; and, likewiſe, for *turning the Waters* (of the cleanſed natural ſtate, as turned into enmity againſt the ſame) *into blood*, from the juſt wrath and diſpleaſure of God. By all ways, literal and myſtical, will *the ſealed*-up *judgments of God, be opened, to ſmite the accurſed Earth*, in ſuch a ſucceſſive pouring forth of wrath, upon it (figured by *the plagues on Pharaoh and Egypt*) by the hands of Saints and Angels, in this fore-running diſpenſation, on this ſide the glorified body of Saints, as was figured in *Eliah, ſubject to like paſſions with other* Saints, in the unchang'd body; *Jam.* 5. 17. Saints, in this diſpenſation, will not only have power over the material Heaven, ſo as, *by the ſpirit of true faith and prayer, to withhold or give the rain thereof*; but, in a like command, with *Elias, to cauſe* the angelical *fire to come down on their Enemies, for their deſtruction, as he did, on the Captains with their Fifties*, that came in oppoſition to the new-creature-*ſpirit of prophecy*, by the powerful workings whereof, in him, he was ſeen to be *a man of God.* Wilful enmity to this ſpirit, God will come forth in ſignal diſpleaſure againſt. Now, if this power, literally and ſpiritually, was thus manifeſted in *Eliah*, by a union of Faith only, with Chriſt, in his new-creature-ſpirit, before the former Goſpel-rain thereof (*Act.* 2.) what will be impoſſible to the power of it, in Saints, on *the latter rain* thereof, for the ripening of Angels and Saints,

there-

therein, to a full *harveſt*, fitting them to do all things needful, to make way for their Lord's ſecond coming?

And, having thus conſidered, what is meant by *the opening of the Seals, and pouring forth of the Vials*, in the preparatory day to Chriſt's ſecond coming, by Angels and Saints; we are, next, to enquire, how, and in what manner and meaſure, they are then to be poured forth; and upon whom? For this, it is obſervable, that every Vial hath (and that, from the beginning) bin ſuited to the more or leſs criminal nature, of the ſeveral wilful Offences, which now ſhall be laid open, however, before, hid and ſealed up. This is implied by the diſtinct places or parts of the accurſed firſt-creation-Earth, each Vial is to be poured upon. *John hears a voice out of Chriſt's* new-creation *Temple*, into which the good Angels were firſt brought, as the firſt faithful, obedient followers of their Head, Lord and Maſter, thereinto. *They are ſent out of this Temple, with the ſeven-fold* new-creation *Trumpet, given them, by the Lamb*, for his ſervice, as *miniſtring ſpirits* and firſt ſounders forth of this his new-creation-voice, to his Saints, who, thereby, become qualified, with them, to preach the everlaſting *Goſpel of the Kingdom*, or, declare the glad tydings of their Lord's coming in the ſeven-fold glory of his reſurrection-ſtate, to the whole Earth. And, not only ſo; but, they are alſo fitted to be joined with the holy Angels, for *pouring forth the Vials of God's wrath*, on the fixed inhabitants of the Earth, who are enemies to his ſpiritual, heavenly appearance, and Kingdom. Thus, we find the *firſt Vial, poured forth upon the Earth* (Rev. 16. 2.) *the ſecond, on the Sea; the third, on the Rivers and Fountains of Water; the fourth, on the Sun; the fifth, on the ſeat of the Beaſt; the ſixth, on the great River Euphrates; the ſeventh, on the Air.*

In theſe diſtinct vials and places, are held forth the particular aſſigned judgments, according to the ſealed up wrath of God, for every part of the ſinful, firſt-creation-Earth. *The firſt Vial is poured out, upon the Earth*; not the corrupt, but reſtored Earth, repaired by Chriſt, as to their loſs, by the fall of *Adam*; and ſo, capacitated to anſwer Chriſt's heavenly call. He hath, therein, afforded them clear convictions of his new-creation-life, for their everlaſting bleſſedneſs. But, through wilful refuſal of this, and deſpite thereunto, are they found guilty of *worſhipping the Beaſt, and receiving his mark*, which is the peculiar Sin, for which, puniſhed. They voluntarily pay that

homage to the wicked Angel (that's due to God) who hath, by his own act, made himself the mystical Beast, here meant, in his self-chosen earthly *sensual spirit*, by a fixed unchangeable enmity to God, and his heavenly creature-spirit, *rendred deviliſh*. *The same*, fixed *in* by *Man*, with its wiſdom, and all its firſt-creation excellencies, *is deviliſh*, alſo; *Jam.* 3.15. This rendersa Man, a Devil, Chriſt called *Judas*, ſo. One of you is a Devil; *Joh.* 6. 70. The changeably evil ſpirit of Man, baptiz'd and transform'd by the unchangeably evil ſpirit of the Devil, into unchangeable union with him, in enmity to God, renders man a Devil. If baptiz'd into the unchangeably righteous ſpirit of Chriſt, man becomes, with *Abraham*, the uchangeable friend, lover, and beloved of God. The cleanſed myſtical houſe, or enlightned, righteous natural man, receiving the evil angelical ſpirit, is, thereby, fixed in enmity to God. In this caſe, Chriſt found and aſſerted the profeſſing righteous *Jews*, with their teachers, to be. *Ye are of your Father, the Devil*; ſo far were they from being the true ſpiritual ſeed and Children of *Abraham*, or of God, as they flattered and aſſerted themſelves, to be. *This end or laſt ſtate, is worſe than their firſt*, in the corrupt nature, *as born dead in Sin*, but not unchangeably ſo; as now they are. *Mat.* 12.43, - 45. *Joh.* 8. 38, - 44. Such incorrigible wilful *Sinners againſt the Holy Ghoſt*, and its convincing ſpiritual light ſet up in their conſciences, will fall under the ſad effects of the pouring fourth of *the firſt Vial of* God's *Wrath*, *a noiſome, grievous ſore*, anſwering thoſe ſad curſes, threatned (*Deut.* 29.) for wilful diſobedience to God's Law, when convinced of that ſtate of everlaſting righteouſneſs and eternal life, that is (in the true ſpiritual, and full comprehenſive ſignificancy of it) ſhew'd and offered to them; After ſuch conviction and experience, as by fleſhly *Iſraelites*, through ſpiritual light, confeſſed (*Joſ.* 24.) as having been, *by the mighty hand of God, brought out of Egypt*, or the corrupt ſpirit of nature, and poſſeſſed of the refined ſtate thereof, figured by literal *Canaan*; *to turn* after all this work of the true God, in and upon them, *to ſtrange Gods*, evil Angels, and receive *Satan's* indeleble character and *mark*, even his ſpirit of unchangeable enmity to God, renders their diſeaſe incurable and remedileſs. Their ſin is unpardonable. For, a more excellent ſtate of true life and everlaſting bleſſedneſs was ſet before them wherein to ſerve and enjoy God, for ever. And, after all their apoſtacy and turning from that ſpiritual light, by which ſhewed it, ſhe

the ſaid light be ſet up, a freſh, in them, in wrath, to be a witneſs for God, and againſt themſelves, in their own conſciences, that everlaſting condemnation to ſignal and endleſs puniſhment, is but *ſuch recompence of their error* and wilful diſobedience, *as is meet*, and moſt juſt.

The ſecond vial is poured on the Sea, which import's the corrupt ſpirit of nature, fixed in, and ſo, as a raging Sea, continually, foaming, and caſting up mire and filth; *Eſay.* 57. 20. They give themſelves up to vile affections, with literal *Sodom*, and God, in judgment, gives them up, to take and run their courſe therein, which brings them to the ſame juſt *recompence of their error*, *the vengeance of eternal fire*; *Jude* 7. In ſuch a ſtate and courſe of groſs wickedneſs, men cannot, on any pretence, look for peace, with God, after conviction, as to the means for cleanſing them from ſuch filth of Fleſh. They love their groſs darkneſs and bondage, ſo as diſdainfully to reject Chriſt's enlightning, cleanſing and reſtoring gifts. *The wrath poured on this Sea, turns it into blood*, ſo that *every living Soul*, that will not come out of that Sea-ſtate, *becomes dead*. The horrid uglineſs and deformity of this corrupt Spirit of nature, will, by the bright light of this preparatory day, be ſo diſcovered, as not to be able to ſtand before the ſame. Their hearts, with *Nabal*, from the weight of their own guilt, now convincingly ſet before them, will ſink and die within them.

The Plague, by *pouring forth the third Vial*, lights *on the Rivers and Fountains of Water, turning them into Blood*. Theſe *Rivers and Fountains of Water*, may fitly repreſent that cleanſed earthly ſtate and party of Men, which have not yet received the ſpirit of the Devil, as their unchangeable mark; but, are, in God's way of trial, brought to the teſt, under the croſs, which requires the *turning of that righteous natural ſtate*, though received from Chriſt himſelf, *into blood*, by way of ſacrifice, in exchange for Chriſt's new-creation ſpirit and life, in which to enjoy an unchangeable union with him, as their ſpiritual Lord and Huſband. If now, *with Zipporah*, they cry out of Chriſt, as *a bloody Huſband*, for requiring them to yeild to his ſpiritual Circumciſion, for cutting off, even holy Fleſh, righteous nature; and ſo abſolutely reject him, in his ſpiritual life; *the Vial of* his juſt *wrath will turn that* very *cleanſed natural ſtate, into blood and death*, in a way of final judgment on them. In the voice of the Angel, *that pours*

forth wrath on these Waters, is included the voice of the convinced consciences of *these Sinners against their own Souls*, acknowledging God *righteous, in thus judging them* (Rev. 16. 5.) for their envious, murmuring mind, against his new-creature-spirit; for which, *they have spilt the blood of his Saints and Prophets*. So, *are worthy to have blood given them to drink*; ver. 6.

The fourth Vial is poured forth upon the Sun, with power given the Angel, thereby, *to scorch men as with fire*. On this, *they blaspheme God, and repent not, to give him the glory*. The Sun, here, may fitly signify the utmost spiritual height, attainable in first-creaton-life. This, received from Christ, in a way of love and trial; and then, retained and used in a deceitful counterfeiting Christ's spiritual state, thereby shewed and offered, is such an unpardonable offence, as deserves *a scorching with* unquenchable *Fire*, by the kindling of God's wrath, upon them. And, under this torment, they discover their unchangeable enmity to God, *in blaspheming that* new-creature *name of Christ, that has power over these Plagues, not repenting, to give him glory*.

The like sad effect we find on *the pouring forth of the fifth Vial, on the seat of the beast, rendring his Kingdom full of darkness. They gnawed their Tongues, for pain, blaspheмed God, and repented not of their deeds*. By *the seat of the beast*, must not be understood the corrupt principle of nature, under the prevailing influence of the Devil, carried into all manner of gross abominations, filth of Flesh. For, in this seat or throne of rule, is he discoverable by the common light of reason, in all mankind. The invisible place or *seat of this* evil angelical *Beast*, is that *heavenly place*, or appearance, by which, he practises all sorts of *spiritual wickedness*, in and upon the most refined and hightned principles of nature, as made serviceable to his most dangerous design, against the new-creation-spirit of Christ. In reference to this, as a peculiar favour to *John*, the Angel shews him this great wonder and *mystery of* iniquity, on which, *the seat of this Beast* is established, together with the punishment thereof. The new-creation-spirit, in Angels and Saints, can discover all these *depths and devices of Satan*. For this, *was* beloved *John led into that* mystical *Wilderness, where he was shewed that Whore or Woman*, that, in a yet, greater depth of deceit, removed from the waters of cleansed nature, to *the scarlet-coloured beast, decked with precious stones, having a golden cup in her*

hand

hand, &c. Rev. 17. 1, -7. *This Whore, on the ſcarlet Beaſt*, is the evil angelical nature, transforming itſelf into the higheſt appearance of the ſpiritual, reſurrection-ſtate, in Angels and Men. The natural ſtate in both, is figured by *the Woman*, as the ſpiritual new-creation-ſtate; *by the Man*, which, this Woman would perſonate, with deſign to make the higheſt oppoſition thereunto. In this poſture, do evil Angels and Men, *the Whore and Beaſt*, come in their diſtinct natures, to practiſe their utmoſt wickedneſs, againſt Chriſt, and commit all ſorts of ſpiritual whoredoms amongſt themſelves. All this, when this Whore comes to be judged (in the pouring forth wrath, on this *ſeat of the Beaſt*) ſhall be found out, and wicked Angels and Men, thereby, detected, in their higheſt and moſt ſecret uncleanneſſes, together. The evil Angel will fill *the golden cup* of refined nature in men, with his angelical excellencies, and, endeavour, in Chriſt's preparatory diſpenſation, *to make the whole Earth drunk therewith. In theſe laſt days, will this woman deck her ſelf*, with more ſubtilty than ever, *in the attire of an Harlot*, ſignified by *the Gold, Silver, and precious Stones, with which*, then to be *adorned*. And, *by riding on her* humane *Beaſt*, is held forth the willingneſs of evil men, to ſerve the ſaid myſtical Woman, or evil Angel, in all her deſigns. Both will be arrayed with the higheſt natural, firſt-creation-excellencies, transformed into the likeneſs of the ſecond, the forbidden linſy-woolſy garment, preſumptuouſly put on, by both, to commit all ſorts of ſpiritual fornication and whoredom, together, againſt the true ſpiritual Lord and Huſband of bleſſed Angels and Saints. Inſtead of yeilding obedience to his command, in parting with the fading life and glory of their fleſhly natural ſtate, in exchange for his unchangeable new-creature ſpirit and life, they retain and deck the former, with the appearance thereof, on purpoſe, to give the utmoſt ſhock of oppoſition, to it. This will ripen them, for that full *Vial of Wrath*, that's to be *poured upon them*, as their juſt recompence. In this preparatory day, every ſort of ſpiritual wickedneſs ſhall be found out, and judged, anſwerable to the meaſure of light, received, and ſinned againſt. All of them will be found ſuch, as, from wilful enmity to Chriſt's new-creation-ſpirit, *have made themſelves* ſo *drunk*, by taking in the wine of the firſt, from *the old Serpent*, as from thence, to become *drunk with the blood of the Saints and Martyrs of Jeſus*, for owning his new name, life, and words thereof. So, do they make up

Babylon in a *myſtery*, guilty of the deepeſt and moſt criminal ſpiritual idolatries and uncleanneſs, little before, taken notice of, by ſpiritual Saints themſelves; who, with *John* (when by this angelical miniſtry, made to ſee the twofold myſterious name of this Woman and Beaſt) will be aſtoniſh'd, and greatly wonder at ſo foul a ſpirit, under ſuch fair appearances. For, then will they ſee high blaſphemies, ſpiritual fornications and idolatries, committed by evil Angels and Men, in exact imitation of the chaſte wedlock-union of Chriſt and his Saints. This higheſt ſort of myſterious wickedneſs, the Devil has kept in reſerve, till theſe *laſt days*, by the moſt exquiſite counterfeitings of the heavenly, reſurrection-ſtate of Chriſt and Saints. This twofold work, then, the finding out and judging the moſt ſecret ſpiritual wickedneſſes of evil Angels and Men, is to be the great buſineſs of the angelical miniſtry, preparatory to our Lord's coming. In the beginning of it, ſhall they waken up and open the ſpiritual ſenſes of Saints, to *ſee the myſtical name* (and nature) *of the Woman and Beaſt*; and, hereby, fit them to be joyned with themſelves, before the end of their diſpenſation, for the full detecting and judging *the Whore and ſeat of the Beaſt*. When the new-creation-voice of Chriſt, ſhall, by bleſſed Angels and Saints, be harmoniouſly ſounded forth, not only the ſecret ſpiritual evil of every one ſhall be found out, but the wrath due to all, guilty thereof, ſignally poured forth, upon them. And, hereby alſo, will the juſt and irrevocable judgment of God be ſet up in the conſcience of *the Whore and* univerſal *Kingdom of the Beaſt*. This is ſignified by that *fall of myſtical Babylon, which will be very great*. This fall will be effected by the powerful light of this preparatory day, ſhining forth in bleſſed Angels and Saints, to the laying flat, all oppoſers, with all their ſubtilties and diſguiſes. This, by ſuch an irreſiſtable diſcovery of the inward mind of *the Woman and Beaſt*, as to make their evil union appear, without any ſhelter, pretence, or cover. And ſo, both, therein will be found to make up *the great* myſtical *Babylon*, as incorporated together, *the hold of every unclean ſpirit, and cage of every foul and hateful bird* (*Rev.* 18. 2.) whatever fair and religious ſhews, they have, hitherto, bin covered with. The light of this preparatory diſpenſation, will be alſo the myſtical fire in and *upon this Whore* (*myſtical Babylon*) by which, ſhe is to be burnt. This fire, will the Lord irreſiſtibly kindle, in and upon his implacable enemies, ſo as to render their place or ſtate, *perpetual deſo-*

lations

lations. Hereby, will be blasted, all *the fruits* of their natural state, at best, *after which their Souls have* inordinately *lusted*, so as wilfully to disdain the new-creation-state and spiritual fruits thereof. So, as their just punishment, all those things of their natural state, *which*, in their day and season, *were good, shall depart from them, and they shall, no longer, find any pleasure in them.* Plagues and punishments shall come thick upon them, to the full; even spiritual *death and famine*, as the unchangeable portion of all such offenders. When God shall begin to deal thus, with those mystical *merchants of the Earth* (that have bin, thus, traffiquing in the mercinary principles of the Law, set up by them, in a known opposition to the Gospel) will the said judgments be executed upon them. But, such as have a seed of true Saintship, though they have bin involved in the same error, for a season (ignorantly, as *Paul*, once) by the new-creation-voice of Christ, sounded by Angels and ripen'd Saints, will they be waken'd up into the exercise of spiritual senses, and *come out of* the said mystical *Babylon, and* so, *not partake of her Plagues. They shall*, then, *stand far off from her*, in a holy admiration at their own deliverance, and *wonder to see her so great riches, in a moment, brought to nothing.* All this shall happen, on the opening of the sealed up judgments, for the evil Angels and their serpentine seed amongst Men (their associates and attendants) and *the pouring forth of the Vial of wrath* upon them, which they have bin filling up, by their wicked practices. And, hereupon, *will the Kingdom of the Beast be full of darkness.* For, himself and subjects will be, all, discovered in their unchangeably black, dark natures and principles, as fixed in unchangeable enmity to God and his new-creation-spirit of light and truth. So, will they be able, no longer, to hide themselves, or deceive others, by their crafty, sinful practices, as, before, they have. And, this beginning judgment on them, as a degree of God's unchangeable wrath, *will make them gnaw their Tongues for pain.* And, though forced to see the punishment, just, will they retain an implacable enmity to the hand that once offered to do them good; implied, in their *blaspheming the God of Heaven, for their* incureable spiritual *sores; and, not, in* the least, *repenting of the evils, that brought them.*

The sixth Vial (towards the compleating the just judgments of God, on every part of the first-creation, as set up against the second) *is poured on the great River, Euphrates.* This, with the consequents, we

find; *Rev.* 16.12,-16. This River, in Scripture, holds forth the first-creation-spirit, as having had its allotted season, to be owned of God, as beautiful, in the right use thereof, on a convincing sight, therein, given, of the better thing and state, by God provided for, and offered to them. In order to this, they find, that by obedience to the law of the Cross, God, in love, requires, from them, that that River be dryed up. Whoever refuse to submit to the dispensation, that is to do this; the same thing will be done by the same hand, in displeasure, pouring out this *Vial* of wrath, which will blast and dry up the most flourishing streams of this *great River*, that must universally be dried away, and brought into a state of mystical death, in all Men, good and bad. In a more remarkable manner than ever before, is this to be the work of the preparatory dispensation, to make way for the coming of the spiritual *Kings of the East*, Christ and his choice Saints, *to raign on the Earth*; *Rev.* 5.10. *The* glorious *Sun of* everlasting *righteousness*, will fill the whole Earth, with his bright rays and beams, when he personally shines forth. Then, all, in the first creation, that shall not willingly disappear, as to their own fading life and glory (which is the due homage to his greater and everlasting) shall have *Vials of wrath* poured on them, so as signally to blast and dry up all their life and fruits. And, if when they see and feel this, as God's just dealing with the first-creation-state, they do, in a wilful enmity to the light of the day, keep up the same, still, as their place of rest and safety, then shall all their strength and labour therein, come to nothing. All their *sowing* in and *to the flesh*, shall afford them no other *fruit to reap*, but *corruption*. Their most beautiful *Garments*, wrought and *woven in that spirit*, *shall not warm* or secure *them*. The most *curious webs*, *spun* and made up, *therein*, shall, by the light of this day, be discovered insufficient *to cover them*. Their best works are iniquity; *Esay* 56.6. The changeable nature of work, principle, and worker will be manifested. The strength, therefore, and vigour of all, will be then more signally *dried up*, than ever before. And, then shall God's twofold great design be evident, for taking down the first-creation-building, and setting up the second, in a visibility. The former is called Man's House, the latter Gods. On what pretence soever, then, any shall, in that day, presume to build or establish their own house, in opposition to God's, they will be blasted and disappointed. At that time, Angel or Man, *that shall lay*

anew the foundation of the old building (that's then to be pull'd down and laid waſt) will find themſelves under the curſe (threatned on *the rebuilders of* demoliſhed *Jerico*) and be totally fruſtrated, as to their vain attempt, and rebellious deſign, as *they at Babel*, for ſetting up the firſt-creation-principle, in a towring and gigantick height, to war againſt God and the ſecond, or Heaven itſelf. *God will command the Heaven to with-hold its dew; and the Earth, her fruits*, ſuſpending and withdrawing the firſt-covenant-preſence and fructifying influence of Chriſt, as a *fleſhly Bridegroom*, formerly, for a ſeaſon, afforded them. By the new-creation-voice of Chriſt, all the firſt World *and glory thereof*, ſhall be (*as declared*) dealt with, *as graſs* and, all its fruits blaſted and withered, by the ſpirit of the Lord; *Eſay* 40. 6, 7. *Their* (holy) *Fleſh ſhall conſume away, while they ſtand upon their Feet; their Eyes, in their holes; and Tongues, in their Mouth*; *Zech.* 14. 12. All this ſhews the vanity and miſery of Man, as endeavouring to keep up the whole, or any part of his make, in ſingle firſt-creation-life, which is but a *fading flower*, at beſt. For, if not obediently ſurrendred, and chang'd for what is ſpiritual and unchangeable, the ſentence of death paſſed on it, in all, will be executed, in final diſpleaſure on the wilful reſiſters thereof. And, when this *Euphrates* is *dried up*, in wrath (So as no longer to cover the deceitful workings of Angel or Man, in the form, againſt the power of godlineſs and righteouſneſs of God) *John ſaw three unclean ſpirits, like Frogs, come out of the mouths of the Dragon, Beaſt, and falſe Prophet*, that is, evil Angels and Men that are of their party, in worldly States and Churches, ſhall then be ſeen and known, in thoſe ſhapes and births, in which, they have, till then, lain hid, by a ſinful transforming of themſelves into the likeneſs of Chriſt and his Apoſtles, Prophets, and Saints. By the light of this day, will they be detected; and ſo, loſe all their former credit and authority. Therefore, though ſtill *working* falſe *Miracles* or *lying wonders*, in a ſpirit of falſhood to deceive, they ſhall prevail only on ſuch Men, as are ready to be made unchangeable in their evil minds, whom *the Devil will then gather together*, even *the Kings and chief* inhabitants *of his* wicked *earth, againſt the great day of God Almighty*, or, of Chriſt's perſonal preſence. And, herein, will he be permitted, till by Chriſt's own ſentence, ſent into *a chained up-ſtate*, or place.

But, in all this, have we ſeen the opening of the Seals and pouring forth of the Vials, only in their inviſible operations, for laying open

all sorts of natural principles, and the secret hypocrisy and enmity, that is *the old leaven*, which hath sowred and corrupted the whole lump of man's natural being. The hidden works of dishonesty and darkness, herein wrought, shall now be discovered and proclaimed, *as* if *done on the house top*, visible to all. And all this, yet, is but a fore-running report, to the full punishment, from Christ's own presence, to be inflicted on such incorrigible Sinners. This report will smite them with raging madness. The visible effects of the Seals and Vials, open'd and pour'd forth, will shew how far this preparatory day is to extend, in its influence on the material parts of this World. As the destruction of the former World, was a requisite punishment of the Inhabitants, by Water; will the super-abounding iniquity of this, expose it to an universal destruction, by Fire; 2 *Pet.* 3. 6, 7. The water-destruction pointed out the Sin of that day, under that dispensation, an abuse of the restor'd natural state, as rather turn'd into pollution, then rightly used, as a passage into the spiritual. So, what God gave as a blessing to them, they turned into a judgment. So, the water-punishment, declared the nature of their Sin.

The present World is guilty of the same wilful abuse of renewed natural principles, and also spiritual enlightning gifts, by which, the state of true life and salvation is now brought so near, through our ascended nature, in Christ's person, as to give remarkable tasts thereof (*Heb.* 6. 4, 5.) even to the natural principle. Yet, it is too generally refused, or at least, not diligently hearkened unto and heeded, in this present age. The nature of this sort of wilful offences, fits the invisible parts of this World, for a spiritual, everlasting burning of wrath. And, as the compleating of this punishment, must this World pass through such a material burning, as will become the certain distruction of it. Of this twofold burning, for spiritual as well as literal Sodomy, all defilement and unclean practices, in Spirit, as well as Body (which the World, in this last time, will be more filled with, than ever, and so ripen'd for judgment) we find the Sin and Punishment of literal *Sodom*, a presaging type. The sin and punishment, in this last, and most Sodomitish age of the World, is pointed out; *Jude* 7. Angels, for mystical Sodomy, in an unclean spiritual union together; and literal *Sodomites*, as also mystical, among Men, going after strange, evil angelical Spirits, as false Christ's and Gods, as well as *strange flesh, suffered the* twofold *vengeance of eternal*

nal Fire, or, were made to feel the twofold operations of it, outward and inward, for a total and everlasting destruction of them. So will the Fire, on this Sodomitish world, *abounding in all* sorts of *iniquity*, spiritual and fleshly, be inwardly kindled in every guilty conscience; and seconded, with an outward burning up of the corrupt World, with the sinful fashions and constitutions of it, civil or religious, melting down and causing all, to pass away, as also the material parts thereof. For, the Vials, in this dispensation of wrath, are not only to be poured on the Earth, Sea, and Rivers, *&c.* mystically, but also literally understood. This will cause the Heaven and Earth, in every consideration thereof, as singly natural, and of the first-creation sort, to melt, and pass away, as not able, any longer, in the corrupt or righteous spirit and principles thereof, to bear up, or stand before the bright light and burning of this preparatory day of the Lord. The evil policies and practices, with the forms or religious fashions of the first-creation Heaven, or first-covenant Churches, will render both, fit fuel for the Fire of this day. So, every part of this old-creation-*Sodom* shall be destroyed. But, before this, as in the type, will true Saints, *with Lot*, be secured by angelical hands, as of the great family of Christ's heavenly or earthly glorified members. The Angels, that have the command of this twofold Fire, in its inward and outward operations, shall, in dispersing it, fulfil the commands of Christ.

The seventh Angel pours out his Vial (upon or) *into the Air*; Rev. 16. 17. Air is the first-creation-spirit, in all the parts and branches thereof, whereby, the Devil, from first to last, has come forth, in his several shapes and various ways, to fight, against the new-creation-spirit of Christ. *This Air* (as by him corrupted, through his practice of all sorts of wickedness, *by word, spirit, and letter*) comes now, in the comprehensive principle thereof, to receive its appointed and prepared just and righteous judgment, pronounced and poured forth by the seventh Angel, Christ himself, as head of Angels, in his unvailed new-creation life and Spirit. On this, comes *a loud* and powerful *voice from the heavenly temple and throne*; even the glorious new-creation-building, the house and throne, in and on which the Mediator's divinity dwells and sits. In our exalted nature, in which, immediate head to Angels and Saints, will he sound forth the very mind of his infinite divinity, and new-creature temple, as in personal uni-

on with both. And, from this eminent heighth, will he pour forth this *Vial of* final *wrath*, on the whole first-creation air or ſpirit, or Angels and Men, as fixed therein, in unchangeable enmity to God and the ſecond. In the ſaid almighty divine and irreſiſtibly mighty new-creature-authority and power, he ſays, *it is done* (*Rev.* 16. 17.) that is, the deſtruction of all his unchangeable enemies, is finiſhed. This is implied in the effects and dreadful conſequents of this voice, upon them; *voices, thunders, lightnings, and a great earthquake, ſuch as never was*, before, ſeen, or felt. *This* is the *voice, that will, once more, ſhake, not the Earth only, but alſo Heaven* (*Heb.* 12. 26, 27.) ſo as to ſhake all earthly foundations, and the moſt ſpiritualliz'd, heavenly buildings, ſet thereon. This voice, and the judgment, therein, pronounced and executed, will leave nothing remaining of beauty and glory, that's but of a ſingle, changeable, earthly nature. The voice of Chriſt, in and *by the miniſtry of Angels, in giving the Law*, declar'd its heavenly authority then, by ſhaking the Earth. But, this concluding goſpel-voice will diſcover and ſhake all firſt-creation-life (in the moſt ſpiritual dreſs, and counterfeit imitation of the ſecond, it can appear or come forth in) irreſiſtibly demonſtrating the periſhable nature thereof. By this voice, all counterfeit heavenly ſpiritual buildings, whoſe foundations are found earthly and mutable, will be tumbled down, and the ſandy *foundation diſcovered. Ezek.* 13. 14. All diſguiſes, put upon earthly principles, by the ſinful, transforming art, skil and ſubtilty of Satan, ſhall be taken off, by this voice of Chriſt, importing the clear, naked manifeſtation of new-creation light and life, in his own perſon. For, *then will be voices, thunders, lightnings, and ſuch an univerſal Earthquake*, as will utterly over-turn *all things, that* are but of a mutable nature and *can be ſhaken* (however firm they have appeared to Men) *that thoſe things that cannot be ſhaken*, even the rocky, new-creation-building or ſpirit of Chriſt and things thereof, *may* take place, come into publick view, *and remain*, for ever. The voice and appearance of Chriſt, in this invincible new-*Jeruſalem*-ſpirit, will be certain and everlaſting deſtruction to all that fight againſt it; *Zech.* 14. 12. This voice will rent aſunder every part of the firſt-creation building, however ſubtly and artificially ſet up, by the workmanſhip of the Devil. As the marvellous and amazing effects of the pouring forth *of this ſeventh* and concluding *Vial* of wrath, *on the ſaid Air*, or firſt-creation-ſpirit (kept up, in enmity

to God and the ſecond, by evil Angels and Men) will it be taken to task, and dealt with, root and branch, to the not only ſhaking but utter ruine and downfal of the whole Fabrick, with all its ſinful tranſformations into a counterfeit ſpirituality, by which, they have endeavoured to fortify and ſtrengthen themſelves, to make the greateſt and higheſt oppoſition, againſt the new-creation-life, and the ſecond coming, and Kingdom of Chriſt, therein. For this, *the three parts of the great City Babylon, the Dragon, Beaſt, and falſe Prophet*, the Devil (or whole evil angelical nature) with humane worldly magiſtracies and miniſtries, his ſerpentine ſeed, amongſt men, *theſe are* by the juſt judgment of God, *divided*, or put into unſpeakable confuſion and diſcordancy, through the terrible thundrings of Chriſt's new-creation voice and preſence, upon them all. So, are they made to bear a ſhare in executing his judgments upon one another, as all found in unchangeable enmity to him. This was figured by *Moab, Ammon*, and *mount Seir*, or *Edomit*'s, deſtroying each other, in the valley of *Jehoſhaphat*; 2 *Chron.* 20. 22,-25. Thus, the whole *myſtical Babylon will fall flat, as the walls of Jerico*, under the weight of their juſt condemnation, receiving *the cup of the Wine of the fierceneſs of God's wrath*; *Rev.* 16. 19. *This Babylon* is the whole comprehenſive ſingle earthly generation and party of evil Angels and Men, who will have nothing to pretend, as to God's omitting any ways or means, for the doing of them, good. In *Iſrael*'s caſe, he gives an account of the method of his proceedings with all his Creatures, Angels and Men, in reference to their everlaſting happineſs; *Eſay* 5.4. All that ſet up for themſelves, in the firſt-creation-ſpirit, againſt the ſecond, *inſtead of good* kindly fruits, *bring forth wild Grapes*, from *a root of bitterneſs* and known enmity to him. In this, do they practiſe all ſorts of myſtical uncleanneſs, idolatry, and fornication.

And as we have ſeen the ruine of the old World or firſt-creation (as exalted againſt the ſecond) gradually carried on (as to the judgments of God on the ſeveral parts thereof, and at length, upon the whole, to their total and irreparable ruin) in this preparatory diſpenſation, and cloſe thereof; So, are we to conſider what's done, therein, and by, towards the building the new. *Chriſt will ſend his Angels*, for this, *with the great ſound of their* ſeven-fold *Trumpet, to gather together his Elect, from the four Winds, from one end of Heaven, to the other*; *Mat.* 24. 31. This, by powerfully wakning up the ſeed of ſpiri-

ſpiritual life, in all Nations. *Then will the Earth bring forth in one day, and a Nation of ſpiritual Saints ſhall be born at once* (Eſay 66. 8.) and *this* marvellous, wonder-working *hand of the Lord*, which will ſo be made known *towards his Servants*, will be attended with, and made ſerviceable to the diſcovery of *his indignation towards his Enemies*; *ver.* 14. All the power and ſtrength of the firſt-creation, ſhall then, like the Walls of *Jerico*, fall, without hands, before the clear ſhining forth of the reſurrection-power of Chriſt, in his Angels and Saints, cauſing the deſtruction of the old World, and *paſſing away of all the old things* thereof, as an immediate introduction to the building of the new, *the new Heavens and Earth*, to be ſet up by Chriſt's new-creation-workmanſhip, *wherein he will delight and rejoyce, for ever*; *ver.* 22. & *Iſa.* 65. 17,- 19.

Come we then, particularly to conſider the ſecond general part of the preparatory work, the laying the Foundations of the new World, or preparing the ſpiritual materials for the new-creation-building and kingdom of Chriſt. In this ſecond, as well as firſt part of the work of this preparatory day, will Chriſt make remarkable uſe of his Angels and ripen'd Saints, fitly qualified, in his ſpirit, for the ſame. This ſecond part of the preparatory work ſeems neceſſarily to accompany the former. For, if this old World, for the fleſhly and ſpiritual defilements thereof, muſt be *deſtroyed by Fire*, myſtical and literal, as altogether unfit for Chriſt's preſence, there muſt be ſuch *a new Heaven and Earth*, built up, as may be found *faultleſs, before him*, fit for his divine and new-creature reſidence, as anſwering God's mind, for the exerciſing of a viſible rule and dominion of love, over his Saints and Angels, and alſo, of good will over all mankind, on the Earth. In order to this, will theſe preparatory builders, Angels and Saints, powerfully aſſert Chriſt's right, to the viſible univerſal rule and monarchy of this World. And then, ſecondly, will they declare the great advantage of his aſſuming the ſame, to all the inhabitants thereof. Both theſe particulars, ſhall, in this fore-running diſpenſation, be ſo clearly ſtated, and aſſerted with ſuch demonſtration, as to prevail on the whole *new Earth*, not only to own Chriſt's right of ruling over them, but to expreſs their impatient deſires, for the ſame, as their unexpreſſible benefit, as well as his unqueſtionable right. For, hereby, ſhall they be totally *redeemed* from the unreaſonable bondage under the oppreſſive governments of this World, and

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brought under the peaceable and righteous rule of Christ, so as to perform universal obedience to him, in the new-creation-principles of true love and freedom. In order to this, has Christ reserved a greater effusion of his Spirit, *in the latter rain* thereof, to be showred down, in this preparatory dispensation to his second coming, than *the former*, in the primitive day, amounted to. The gradual operations of this, shall cause *all the Kingdoms of this new World, to become the Lord's, and his Christ's.* And, every member and subject thereof, shall receive his summons, *his Lord's* actual *coming, being, now, at hand.* By the powerful angelical ministry, accompanied with the rain of Christ's risen spirit, shall the true seed of the Kingdom be universally awaken'd and quicken'd up, as a beginning to that full *restitution of all things*, to be accomplish'd by Christ's own personal spiritual coming, in his new-creation-temple of our glorified nature. And, herein, will he be beheld, before his visible presence, on Earth, on the *opening the doors of that his Temple, in Heaven*, by the powerful *preaching of his everlasting-Gospel*, in the preparatory ministration, so as to make the divine inhabitant thereof, to be seen, through Christ's creature-nature, *as with open face.* And, this sight shall also have its powerful and peculiar effect, on all the mystical members of Christ, so as to change or transform them into a likeness to him, in his new-creature-spirit, as members of his heavenly or earthly-glorified body. This great charge is committed to the spiritual and powerful *preachers of his everlasting Gospel* (as, in figure, was shewed *Ezekiel, chap.* 43. to give his mystical *Israelit's*, a more clear view, than ever, of the exact form and fashion of the new-creature House and Temple of their great Lord and Head; and that, in such a manner, as to shew them all *the ascents and descents, and every coming in and going out thereof, with all the* distinct *Laws and Ordinances, belonging to the same.* And, this will beget in them, a like admiration to that of *the Queen of Sheba*, that came from the utmost corner of her natural Earth, to behold the divine and new-creature *glory of her* spiritual *King Solomon*, in the figure thereof. When Saints shall see the divine King, and the glory of his creature-House and Temple, with the subjected ranks of his attendants, in blessed harmony amongst themselves, and universal obedience to him, *they will* jointly *ascribe all the glory* of that order, and their blessedness, therein, *to the wisdom of their* divine Lord, and *spiritual King Solomon*, the maker

of thoſe ſpiritual Laws, in obſerving of which, they ſhall live, for ever, in perfect bleſſedneſs and freedom. The ſight of this divine King and creature-Lord, and of the everlaſting bleſſedneſs of his Servants and Subjects, is to be given, in this preparatory diſpenſation. This was exactly figured out, in the ſetting up of the tabernacle or worldly Sanctuary, before *Iſrael*'s entring *Canaan*, the type of this viſible ſpiritual Kingdom of Chriſt. For, in this preparatory day, muſt be proved and fitted all ſorts of materials, needful to the ſetting up of Chriſt's viſible Kingdom, as then, for *Moſes* his Tabernacle. And, the means, as there, muſt be *the free-will-offerings of the People.* The natural man, ſpirit, life or ſtate, at beſt, in the perſons of Saints, is their free-will-offerings, figured by the *Iſraelit*'s literal. So, by a happy transformation or tranſlation into the ſpiritual life of Chriſt, become their whole perſons, at length, true lively Stones in his new-creation-Sanctuary, figured by the literal 1 *Pet.* 2. 5. This comes to paſs, and this come they to, by being, with *Paul*, obedient to the heavenly viſion, or diſcovery of Chriſt's ſpiritual, heavenly life of truth, for which, made *willing*, *in this day of his power* (the powerful, angelical *preaching the everlaſting Goſpel*) to part with, the but earthly, natural, fleſhly life of their own ſpirit or nature, even with the freedom and life of their own wills, as their true free-will-offerings to God, under the kindlings and in the ſame myſtical fire, Chriſt himſelf kindled on the ſpirit of our nature, at beſt, in his own very perſon. To this, will Saints be induced, by the Angels preaching the everlaſting Goſpel-life of Chriſt to them, preſenting the riches and fulneſs of his new-creature-nature, to the inward ſenſes of his heavenly and earthly glorified ſpiritual Seed. This will, not only, fill them with unſpeakable joy, but, powerfully convince all unprejudiced reaſonable men, of the worſhip, due to Chriſt from all. Then ſhall *the* new-creature *Temple in Chriſt* (figured by *Solomon*'s, the pattern for which, was received from the true temple-ſpirit; 1 *Chron.* 28. 12.) be ſo open'd, as, not only, to give a view of the divine inhabitant thereof, to be worſhipped; but, allow and warrant a free acceſs, and ſafe approach to the divine Majeſty. For, Chriſt is both the houſe and builder thereof, the preſenter alſo of Saints Prayers, unto God moſt high. And, for the ſaid Houſe ſake, will all be accepted, according to promiſe; even all perſons and performances, found to be done in the ſpirit of the Houſe, true Sanctu-

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any light and life. Then shall the *Seed of the Kingdom* be qualified in their awaken'd spiritual senses, both to look into and read, with delight and comfort, the law of God's divine mind and will, engraven in Christ's new-creature-nature, or, spirit of truth, which is the *living Book*, *or*, *word of God*, in and by which, is given the vision of the divine glory, for their everlasting blessedness; and also, the whole of his requirings from them, in reference thereunto. The powerful preaching or opening all this to them, will, in a high degree, priviledg them, both to see and do the whole will of God. Now, in order to such a Gospel-preaching, as shall be the effectual means of bringing such great and glorious things to pass, the preachers will be endowed with that universal, new-creature-tongue, and understanding, which comprehends all other tongues and knowledg. The confusion of languages at *Babel*, as to the words of man's wisdom, in his own spirit, nature and way, will be no obstruction to this universal Gospel-preaching to all Nations, in the words of God's wisdom, or true new-creature-spirit of prophecy. A demonstration hereof, was given by the said Spirit, in the Apostles. They could make themselves understood by people of various Languages; *Act.* 2. 4, - - 11. In this universal new-creation-tongue, will the angelical preachers raise the seed of first-born-Saints, out of their Grave, or crucified nature, into such a heavenly spiritual life, as will capacitate and qualify them to judg the highest elect angels, as exalted into a life, light, and discerning, above them. Yet, till then, they receive instruction from spiritual Angels, as their teachers and guardians; *Heb.* 1. 14. The next service of Love, these angelical preachers will perform, is, to the earthly seed of spiritual Saints, to whom, under Christ, they are, ever to be the instructing and nursing Parents, having received from Christ, the highest earthly glorified wisdom, in the highest conjunction with, yet, subjection to the wisdom of the heavenly creature-spirit, which is above it, and them. So, will Angels be subjected rulers, under Christ, over his first-resurrection-Saints, in a glorified earthly spiritual life. Thirdly, in their natural make, distinct from both the former qualifications, are the holy Angels fitted to preach the highest single natural wisdom, to the rational righteous man, in the largest and most extensive intuitive way of communication, that principle, in Man, is capable of receiving. These angelical Ministers, will, also, declare the right use, Men are to make

of such instruction, by growing out of this lowest degree of Christ's obedient Subjects, that's but a changeable state, into an everlasting blessed state of spiritual life, and true freedom, *the glorious liberty of the Sons of God.*

And, herein, have we seen these spiritual builders, or preachers, fitly qualified to provide all sorts of materials, for the visible Kingdom of Christ. This, by speaking the words of wisdom, suited to every distinct principle and understanding, in those of whom this Kingdom consists, as an adæquate, agreeable knowledg of God, to all. They will declare the good will of God, for restoring to all, in general, the free and orderly exercise of their intellectual, rational, and sensual powers, they were, first, created in. But, all this, in order to their yeilding subjection to a spiritual state, kept in reserve, for them; through which, to be brought into such unchangeable union with Christ's new-creature-spirit, as that is in, with the divine. The very divine Oracles and Laws of God's mind, shall then, as in *Moses* his time, be committed to these spiritual Ministers, who by their new-creation-tongue, and universal knowledg, will be capacitated for the declaring thereof. They will be furnish'd with the very essentials of all right ministry and magistracy, by which, to lay the sure foundations of both, as to spirituals and civils, on which the visible Kingdom of Christ, must be built. Hereby, will the everlasting benefit of the government in both, become so evident, as irresistibly to prevail, not only with awaken'd spiritual Saints, but enlightned and reformed natural Men, for their full consenting to the same. So, without the least force or compulsion, *the Nations* of this new World, *shall*, in an abundant manner, *flow in, unto the Lord* (voluntarily yeilding a ready subjection to Christ's angelical preachers) so as to shew the same, not to proceed from *fear*, *but*, *for conscience-sake.* And, Christ shall have the whole glory of all. For, the holy Angels will declare it to be in the power of his spirit, they do all; and that it is *his will*, alone, *is done by them*, in all their preparatory work. This work will so influence the Nations of the new World, as to cause the congregation of spiritual *Israelites*, to bring themselves, as free-will-offerings to Christ, the spiritual materials and subjects, of which his new-creation-Sanctuary and Kingdom, is to consist. So, see we the high honour of these spiritual builders and preachers, in this preparatory day. *Their feet will be beautiful and glorious*, in this angeli-

cal mount, or ministration, *proclaiming the glad tydings* of their Lords sudden coming, to reign, visibly, in the World: They will powerfully and undeniably assert and demonstrate his right, to the universal monarchy of the whole Earth. And having thus seen, in a parallel to *Moses* his day, how all the materials of Christ's visible Kingdom are to be provided, the mystical Stones, hewed, squared and polished, for compleating the new-building; we are next, to consider, by way of parallel, also, the view, that from an angelical hand and glory, is to be given, of the Throne and heavenly Temple of Christ, as was, of *Moses* his Tabernacle, by the rearing thereof, before fixed in the Land of *Canaan*. Through the angelical light of the preparatory day, shall the new-creation *Temple* of Christ *be opened*, and rendred much more perspicuous, than ever it hath yet, been. And this, as a needful qualifying of *the new Earth*, for so great a glory as will shine forth upon it, by Christ's personal coming, to set up and establish his visible and everlasting Kingdom. In order to this work, let us, yet, more particularly, examine the type, in which *Moses*, in every thing, relating to it, received exact direction from God, and was, also, shewed the original patern (of the typical Tabernacle) in that holy Mount, the same with this angelical ministration, that's to reveal Christ, the original and substance of all. According to this angelical sight, through faith, given to *Moses*, was he to provide every Pin and Board, belonging to the Tabernacle, and answerable to the pattern, joyn and linke every part of the whole, together. And, so became it a lively figure of the compleat new-creature-building in Christ and his comprehensive body, head and members, who must all be, exactly and inseparably joyn'd together, in a spirit of faith and love, *by that supply* to each other, which must be *made by every joint* and member, *according to the effectual working of* the distinct measure of the new-creature-spirit of the head, in *every part, to the increase and perfecting of the whole body, in love*; *Eph.* 4. 16. Of this compleat creature-building, in the invisible existing state of the new-creature-seed, in their head, before Angels or Men, personally and individually, were; and also, as to be brought forth in his spiritual life, and, inseparably, therein, joyn'd to Christ, their Head, and Parent, in their distinct, subjected places, as *lively* spiritual *Stones* in his new-creation-Temple (1 *Pet.* 2. 5.) was the literal Tabernacle an appointed type. The foundation of Christ's visible Kingdom is laid in

this preparatory dispensation, giving *Israel* sights and views of the glory of Christ, and his true spiritual *Land of Promise*, before his actual appearance. This will, yet, be more evident, from the spiritual meaning of all things belonging to *Moses* his Tabernacle, the type, both of Christ's invisible Being, and visible Kingdom; *Exod.* 40. There was, firstly, *the Tabernacle* itself, then, *the tent of the Tabernacle*, and, thirdly, *the covers of the tent*; each, a cover to the other. This done, in the truth and substance, makes the new-creature-house in Christ, a fitted reception for the divine inhabitant, and to blessed Saints and Angels, also. This was also, figured out by *the covering Mercy-seat, Ark, and Testimony, the holy things, put within the Tabernacle.* So, in the figure, is a compleat view given of the original patern, or creature-building, in the Mediator, of which it was the appointed representation, as to be acknowledg'd in root and branch, fitly figured by the threefold distinct covers on the infinite divinity, which the Tabernacle consisted of. The single fleshly humanity of Christ, was the outermost cover, put upon the twofold immutable being of his creature-nature, his heavenly and earthly glorified spirit, fitly represented by the Tabernacle and tent thereof; and, as so, the fitted receptacle to the most choice, high, and holy things, his eternal power and divinity! and then, also, to those things of *his eternal Power and God-head*, to wit, his original creature-being or root, the immediate workmanship of his own divinity. In this twofold respect, may he, not unfitly, be represented by *the Ark and covering mercy-seat.* The divine and creature-nature of the Mediatour, in this first and invisible fellowship or conjunction, are the things, as in type, preserv'd in such an invisibility, as not to be immediately look'd upon or seen, by any. Therefore, on purpose, did they lodg and seat themselves in that mystical Tabernacle, the body or visibility of the Mediatour, provided also, by himself, as the new-creature-Temple and *Sanctuary*, pitch'd by God, not Man, in which his invisible holy divine and creature-nature, or things, are laid up, out of the immediate sight of any. But, they are to shine forth, through the said blessed Tabernacle, with safety, and to the comfort of every worshipper, and attendant about the said Tabernacle, according to the lesser or greater distance, in which, placed. The true Tabernacle, in the capacity of branch, exalted into personal union with the Mediatour, as his divine head and creature-root, is become that *Tem-*

ple of God in Heaven, that, by the ſetting up of Chriſt's viſible Kingdom, is to be open'd, on Earth; *Rev.* 11. 19. And ſo, will the compleat perſonality of the Mediatour, be beheld, in his divine and two-fold creature-being.

Thus, by conſidering the ſpiritual meaning of the Type, have we the reaſon, why the literal Tabernacle, was to conſiſt of ſo many covers; and alſo, for the inviſibility of the holy things, with which, furniſh'd; to wit, as the ſignificant types of the great original, that is, the inviſibility of the divine, and alſo, creature-nature, in its firſt conjunction with divine; and, ſo alſo, of the fulneſs and variety of his new-creature-nature. For, it was needful, his divine and creature-nature, in their firſt and inviſible conjunction, ſhould wrap up themſelves in Chriſt the branch, as in a threefold cover, or Tabernacle; and this, as the only means to give the viſion of his divine-nature and creature-root, to Angels and Men.

And, having thus conſidered the diſtinct parts of the Tabernacle, and holy things, wherewith furniſhed; conſider, next, the form and manner, in which ſet up, to wit, in a four-ſquare ſhape, God aſſigning the diſtinct places of every Attendant about it, from higheſt to loweſt. At Eaſt, or upper-end, were placed *Moſes*, *Aaron* and his Sons. At each ſide, and Weſt or lower-end, were the other Levit's placed, according to their reſpective charges, as choſen into the room of the Firſt-born Iſraelit's, for the ſervice of the Tabernacle, in a ſubjected ſervice of love to the high-Prieſt's office, preparing and ſlaying the Sacrifices: but, not permitted, immediately to draw nigh to God, by offering the Sacrifices, or touching the Ark and holy things, therein. Thus *Moſes*, *Aaron* and his high-Prieſt Sons, together with the whole Tribe of *Levi*, were the firſt Attendants, in their higher and lower places, round about the literal Tabernacle. Then about the ſame; and Court thereof, at a greater diſtance, were the whole Congregation of *Iſrael*, placed, in their ſeveral Tribes, with a Prince and Head to every Tribe; and other inferiour Rulers, appointed (according to *Jethro*'s advice, approved by God) over thouſands, hundreds, fifties, and tens. Thus were the Attendants of the Tabernacle, compleated, in a ſpiritual and civil capacity. The firſt, were offering Prieſts and miniſtring Levit's; the other, chief and ſubordinate Rulers, with ſubjected obeyers; all which, are ſignificant Types of what will be found, in the original, when made viſible; as *the houſe* or *Temple*, *ſhew'd Ezekiel*;

Ezekiel; and, *new-Jeruſalem City ſhew'd John*, do evidence. In every circumſtance, will be found ſuch exact proportion and agreement, as to manifeſt, all in the litteral Tabernacle, harmonious figures of Chriſt's new-creature building, that's to be made viſible, in his *Kingdom, on earth*, as poſſeſſing *the throne of his Father, in heaven*. This viſible Kingdom is characſtred by *the coming down of the new Jeruſalem, out of heaven, and ſetting up the Tabernacle of God, amongſt men*; both, *four-ſquare, and walled about*, with the reſpective Attendants, as the litteral. *The new Jeruſalem, John ſaw, to have a wall great and high*, &c. *Rev.* 21.12. And, as the outward form of the ſpiritual City and Tabernacle, was exactly figured out in the litteral, ſo alſo the ſpiritual Attendants thereof, by thoſe of the litteral. The firſt row of Attendants may fitly repreſent thoſe in the ſecond reſurrection-ſtate of ſpiritual life; and they were held forth, alſo, by the *twelve foundations of the* ſpiritual *City, on which, were written the names of the twelve Apoſtles of the Lamb*, as his higheſt attendants, in bridal-union with him, as partakers of his heavenly creature-name or nature; and therein, under him, rulers over all others. In this ſecond reſurrection-ſtate, (amongſt theſe peculiar inhabitants of the third Heaven, a ſelect row of Attendants, immediately ſurrounding the houſe or throne) will be found, alſo, a diſtinction of place and offices, as in the firſt row, about the litteral Tabernacle. *One ſtar*, in the firmament of this third Heaven, *will differ from another in glory*, as inheriting an elder or younger brother's portion therein. Though, with *Joſeph* and *Benjamin*, types thereof, they be all born of the ſame Mother, as well as Father, partaking (according to their appointed meaſur's) of the ſecond reſurrection-ſpirit; yet, in the diviſion of the ſpiritual, figured in that of the litteral land of Promiſe, the peculiarly beloved *Joſeph, muſt have a double portion*, not only, to the other Sons of *Jacob*, not admitted any place in this firſt row of Attendants; but, alſo, to the ſpiritual younger Brother, *Benjamin*, who is alſo in that firſt row. This was fitly repreſented by the diſtinct offices and ſcituation of *Aaron* and his prieſtly Sons, with other inferiour Levit's, about the Tabernacle. The higheſt in this firſt order of Saints, are *the bride, the Lambs wife*, poſſeſſed of the full bleſſing of Chriſt's new-creature-ſpirit, by which, priviledg'd to enter within the firſt vail of the new-creation Sanctuary, Chriſt's earthly glorified Spirit, ſo as to behold the moſt holy things, therein, even the divine glory, as ſhining through the pure, tranſ-

transparent, heavenly, creature-face, nature, or ſpirit of their Lord and Huſband. The dignity of theſe high *Prieſts, unto God* (in a peculiar marriage-union with Chriſt, in his heavenly creature-ſpirit) is, to be placed at upper end of the new-creature Tabernacle of God, as admitted to the neareſt and moſt intimate enjoyment of the divine glory, any meer creature's are capable of. But, inferiour to theſe, are thoſe members of the ſecond reſurrection-ſtate, who alſo make up the firſt row of Attendants. Theſe receive but a ſingle portion, in compariſon of that, the high Prieſts receive. Yet, in a union of love, with the ſaid Spirit, are they given to the ſervice of the high Prieſt's office, even to Chriſt himſelf and his prieſtly Sons, as accepted in their inferiour ſervice of love, and placed above all the earthly glorified congregation of ſpiritual *Iſrael*. Theſe, though leaſt and loweſt in the firſt row, or ſecond reſurrection-ſtate, are above the higheſt and greateſt in the outward row of Attendants, in but the firſt reſurrection-ſtate, wherein Angels are the chief. This was typed out, in *John Baptiſt*; though they be not the Spouſe her ſelf, *they are* faithful *Friends*, and true lovers of *the Bride-groom and Bride*, or of the peculiar bridal-union of Chriſt and their elder-brother *Joſeph*-Saints, ſo as to find *their joy compleated, by hearing the nuptial Voice*. This ſervice of love, performed by the younger brother-Saints, in the ſecond reſurrection, to Chriſt, and their elder ſpiritual Brethren, in the high-Prieſthood, (the myſtical *Aaron*, and his peculiar Sons) is their perfect freedom. And, as recompence of this labour of love, ſhall they be placed on each ſide, and at bottom, or Weſt end of the ſaid heavenly Tabernacle, in Chriſt's Perſon, to the compleating the firſt row of ſelect Attendants, or making up *the foundations of the Wall of the* ſaid myſtical *City*, on which, in the ſingle or double portion of the ſaid reſurrection-ſpirit, are written *the names of thoſe twelve Apoſtles*, that comprehend the whole ſecond reſurrection-ſtate, in diſtinction from *the twelve gates of the City, on which are written the names of the twelve Tribes of Iſrael*, or whole *innumerable multitude of* glorified earthly or firſt-reſurrection *Saints*, that make up *the new Earth*, in Chriſt's new World or Kingdom, figured by *the twelve Tribes of Iſrael*. And, as in the ſecond reſurrection-ſtate, may ſeem to be a differing degree of ſpiritual light and glory, not only in the other Levit's from the Prieſts, but from one another alſo, as their differing dignities in ſcituation, on the right, left-hand, and lower end of the

Tabernacle, do intimate; ſo, among firſt-reſurrection-Saints, will be found *a differing of one Star from another, in that glory.* The variety of Rulers and Governours, and alſo of Subjects and Obeyers, therein, were figured out, in the Princes of the Tribes, and ſubordinate *Rulers*, under them, over *thouſands, hundred's, fifties, and tens.* All theſe, compleat but the outward row of Attendants, about the ſpiritual Tabernacle. Theſe are repreſented, as *the great and high Wall of the new Jeruſalem*, and *the twelve Princes*, or, chief Rulers, are *the Angels, at the gates thereof*, as under Chriſt and his heavenly Saints, the higheſt Rulers over the earthly glorified Wall, or firſt-reſurrection Saints. And, under them alſo, are ſubordinate Rulers over inferiour ſpiritual Saints, in the firſt reſurrection-ſtate. All theſe, with the loweſt ſubjects therein, make up the outward row of Attendants, about the new-creation Sanctuary. So, the two diſtinct rows, though parted by the Court, yet joyned in a bleſſed harmony, make up the compleat attendance of the Tabernacle, in their further or nearer diſtances, and differing ſcituations, or places. Thus, the firſt and ſecond-reſurrection-Saints (though diſtinguiſhed by the names of *new Heaven and new Earth, that abide for ever*) do, in an unchangeable union of love, make up the whole bleſſed ſociety and corporation of *the new-Jeruſalem City*, which, ſo united, is invincible; for the name of it is, *the Lord is there.* The two-fold new-creature Spirit of the King thereof, in higheſt, loweſt, and all intermediate members of it, unites them all in an indiſſoluble bond of love, for ever. *In it ſhall be no more curſe.* For, nothing of the enmity of the myſtical firſt-creation Heaven and Earth, Angels or Men, ſhall be found in Chriſt's *new Earth*, the lower part of his Kingdom, or meaneſt of his ſpiritual Subjects. This was, alſo, typed by *Canaan*, and the literal Tabernacle, there erected, as God's reſting place. Hence, *John ſaw that Sea* (repreſenting the firſt-creation-Spirit, as fallen into univerſal enmity) paſs away, as forc'd to give place to *the new Heaven and Earth*, or two-fold Principles of Chriſt's new creature-Spirit, on which *the new Jeruſalem* is built. In this City, *John*, alſo, *ſaw the Throne of God, and of the Lamb*; *who* (in the ſhining forth of his divine and creature-name, in perſonal union) *is the light thereof*, to all the Inhabitants; the whole heavenly and earthly glorified family of Chriſt; the train, or bleſſed retinue, ſhew'd *John*, belonging to, and *ſtanding with the Lamb, on mount Sion*; even *the Church of the firſt-born*,

and whole assembly of Saints and Angels, that are perfect Spirits, waiting to be establish'd in their place of attendance, about his spiritual *Temple*, that's *to be open'd* by the setting up of his visible *Kingdom on Earth*. Then, the most inferiour spiritual Subjects in it, shall be *cloathed in long white Robes, and have palms in their hands*, garments of immutable righteousness, and palms of victory, as redeemed from the changeableness and bondage of the first creation Spirit of nature, and translated into new creation-principles of true freedom, in which to perform an everlasting service of love, to Christ, in their respective places, about his Throne and Temple. The vision of all this, was given *John*. An Angel open'd to his faith, the door of the mystical Temple of Christ's glorified humanity, in which *he beheld a Throne, and* (as *Stephen*) *God* the Mediator, sitting, *and Jesus*, his Son and Branch (in our glorified nature) *standing at his right hand*, as having, in that soveraign exaltation, committed to him, his Father's whole rule and authority, under him, as in personal union with him, sitting on the same Throne. And, *round about this Throne*, John *saw twenty four seats, and, thereon sitting, twenty four Elders, clothed with long white robes, and having crowns of Gold, upon their heads*; *Rev.* 4. 4. By these, are charactered the highest rulers, under Christ himself, to be, by him set up, in his Kingdom. They are second resurrection-Saints, who are the first row of attendants and encompassers of the Tabernacle and Throne, *sitting on their* distinct *seats*, according to their Services. The highest seat for the highest of these, is beheld in a subjected distance, not only, from the true *Moses*, the Mediatour; but from the true *Aaron*, Jesus, in our glorified nature, the supreme high-Priest and Parent of his highest priestly Sons, that are a select number out of the second resurrection Saints, peculiarly qualified for his marriage-bed, by a twofold resurrection-garment, earthly glorified and heavenly; as also, by a double portion of the glorified earthly, and heavenly spirit of their Lord, implied in the distinct kinds of holiness, as well as differing measures, by which the high Priests are distinguish'd from other *Levites*. These highest, priestly Saints, seem peculiarly represented by *the twenty four Elders*, who, with the younger brothers, in the single portion of the second resurrection-state, make up the first row of attendants, about the Throne or Tabernacle. *To* all *these*, *John saw given* (over and above the white raiment of the earthly glorified congregation, members of the first resurrection) *crowns of*

Gold, that is, either a double or single portion of Christ's heavenly or second resurrection-life or spirit. And, *before this Throne*, thus set up, *in the third Heaven*, encompassed with Spiritual Priests and serving *Levites*, *John saw a Sea of Glass*, *clear as Christal*, *and*, *round about the Throne*, *four beasts*, *full of Eyes*, *before and behind*. *One*, *like a Lion*; *another like a Calf*; *a third*, *a Man*; *a fourth*, *an Eagle*. By these angelical, rational, and sensual faces, or likenesses, may be represented the whole number, in the first-resurrection-state, consisting of angelical Princes, or chief rulers, and of subordinate rational rulers and obeyers. For, in this first-resurrection-state, as well as second, *are* mystical *Stars*, or spiritual Saints, *differing from one another*, *in glory*; yet, all, with the whole earthly congregation of spiritual *Israelites*, Christ's *new Earth*, make up, but the second, or outward row of attendants about the spiritual Throne, or Tabernacle. And, the clear crystal-Sea (typed out by the Court of the Tabernacle, dividing and distinguishing the first and second resurrection-attendants, through its transparent nature, causing them to behold each other, and in all their various distances, to behold the Throne itself) may fitly represent the glorified humanity of Christ. This is the blessed and proper medium, by which, himself and *his first-born-Church*, do converse with Angels and Saints, in the first resurrection-state; who, though without the Tabernacle, Court, or crystal Sea before the Throne, yet, through the union of these two distinct spiritual states and principles, in Christ, do all, with unspeakable joy, behold *the Throne of God*, *the Lamb*, and also *Bride*, *the Lamb's Wife*. And so, do all live, in an absolute, unchangeable obedience to Christ, and perfect union of love with his peculiar spouse, and their elder-brother-Saints. This appears, by the blessed harmony of these first and second resurrection-Saints, attending at several distances, *about the Throne*, signified by *twenty four Elders*, *and four Beasts*, *all falling down together*, *before the Throne of God and the Lamb*, in an unanimous discharge of the duty of their respective places, *crying*, *day and night*, *Holy*, *Holy*, *Holy*, *Lord God Almighty*, *which was*, *is*, *and is to come*. These two distinct communities of Saints and Angels, ascribe everlasting *Glory*, *Honour and Power*, *to God and the Lamb*, *who created all things*, as their due praise, for their immortal and glorified beings.

The last circumstance, in the parallel between the literal and mystical Sanctuary, or new-*Jerusalem* City, is this. No fleshly defiled

perſons were to enter the former: no fleſhly or ſpiritually defiled, the latter. The touching a dead Soul, is, in myſtery and truth, ſuch a touching the firſt-creation-ſpirit and life of nature (through enmity to God, become a dead, unclean thing) as imports a love to, and union therewith. This touch, renders men unclean, on which, they are to be caſt out of the ſpiritual Camp and Kingdom of Chriſt. Such myſtical *Dogs, Sorcerers, Whoremongers, Murderers, and Lyars* (as from wilful hatred to Chriſt's new-creature-ſpirit of truth, chuſe their own ſpirit of lyes and falſhood) *are* for ever, *to be excluded out of Chriſt's new-Jeruſalem City*, or Kingdom. In this twofold work, of leading men to Chriſt, the true door of entrance, and keeping out all *that climb up ſome other way*, will Chriſt uſe his Angels, typed by the twelve Princes of the Tribes. They then, as the literal Princes, muſt number the true ſubjects of Chriſt's ſpiritual Kingdom, for his ſervice, in order to take their appointed places, in the ſame. In diſcharge of this Office, will they *rear up the Tabernacle*, as *Moſes*, in the very way of *Iſrael*'s travelling into *Canaan*. This will they do, in their preparatory work, by giving the angelical ſights and views of Chriſt's Kingdom, before its viſible eſtabliſhment, by his own preſence. This, in a like exactneſs as in the type, where nothing was wanting, as to the building or attendants thereof, at its firſt rearing, in the Wilderneſs; *Exod.* 40. The form of the Houſe, or City, with the ſeveral places of the members or attendants thereof, was, from the like angelical hand, given *Ezekiel* and *John*, as alſo, *all the Laws and Ordinances*, to be obſerved by the attendants, in their ſeveral ſtations. All this will they do, as a preparing the way to their ſpiritual Lord's coming; and fitting of the new World, for ſuch a *deſcending of the holy City, out of Heaven, upon it*, as will be the viſible ſetting up of Chriſt's ſpiritual Kingdom, in it; even, by *his* viſible *coming with all his Saints*, according to *Enoch's prophecy*; *Jude* 14. Theſe are to take their places, in his viſible Kingdom, as the inward or outward rows of attendants, about his Throne. This, accordingly as they are found to be *the ſeed of the Kingdom*, quicken'd and raiſed by the ſaid preparatory diſpenſation, into the firſt or ſecond reſurrection-life, though yet remaining in the vile body. For, they are fitted, on Chriſt's perſonal call of them, to be immediately *chang'd into their glorified bodies*, without death. This, *by Chriſt's own ſounding forth the trump of God*; 1 *Theſſ.* 4. 16, 17. 1 *Cor.* 15. 51, 52. *Then*

2 Cor. 5. *ſhall death be ſwallowed up into victory*, in all the members of Chriſt, written in his new creature book of Life, from everlaſting. This will be the happy concluſion of that preparatory day, when Saints ſhall ſhine forth, in more brightneſs, than ever, in any former diſpenſation. Yet will this day be but as night, to the Sun-riſe of Chriſt's perſonal preſence. But yet, *in the evening of this* preparatory-*day*, *it ſhall be light*, by the approach of that Sun, that ſhall never go down, more. *Zech.* 14. 7. Then will the Angels do, as *the Angel* that finiſh'd *his wraſtling*-work *with Jacob*, and found him, on the utmoſt trial, an heir of everlaſting Salvation; and, as ſo, ſecured, by the weakning of his nature, under the Croſs. When he had thus prepared him, for *the breaking* forth *of the* new-creation-*day upon him*, he does, in the ſame faithfulneſs to his maſter, ſay to him, *let me go*, *that the* glorious *day* of my Lord *may break* forth, whoſe appearing is my lawful diſcharge (as to my preparatory ſervice thereunto) by his yet far greater light. *The* holy *Angels*, *John ſaw*, *at the twelve Gates of* the new *Jeruſalem*, *rejoyce with thanksgiving*, in their being imploy'd by Chriſt, for the good of the elect ſeed of men, in general; yea, and for thoſe ſelect ſpouſes, and peculiar heavenly friends of Chriſt, heirs of a higher ſtate of Salvation, than themſelves. All of them, while but in the childiſh, natural ſtate of Servants, do need the inſtruction and conduct of theſe *miniſtring Spirits*, for the ſafe bringing of them to the doors of the new-creation-City, by communicating their viſions thereof, unto them. They lead them to Chriſt, *the true door* of that City, who, alſo, is the immediate opener, and giver of actual entrance, thereunto. As Guardians, even to Chriſt's heavenly, *firſt-born-Church*, among other Saints, while within their juriſdiction, will they conduct them to the gates of the heavenly City, and, there deliver them up to Chriſt himſelf. Till they enter the ſaid City, muſt they own their ſights and views thereof, to theſe moſt proper inſtruments, (uſed by Chriſt) the holy Angels. Theſe chief rulers in and over the firſt-reſurrection-ſtate, are the fitteſt co-workers with Chriſt, in the preparatory ſetting up, or ſhewing of his Kingdom, to all Saints. *John* in the whole viſion, given him, of *things to come* (the reſurrection-life and glory, in which Chriſt's viſible kingdom is to be ſet up) acknowledged all to be received from the good Angels, under the number ſeven, the figure, all along Scripture, of the new-creation, or reſurrection-ſtate. By a participation

hereof, do they take their principality or chief rule, over the earthly glorified congregation of ſpiritual *Iſraelites*. As teſtimony hereunto; *John* ſaw thoſe *ſeven Angels* (implying the whole number of elect Angels) *ſtanding before the Throne of the Lamb*, as partakers of his reſurrection-life. The like is ſignified by the *ſevenfold Trumpet, given them*, by which, fitly capacitated for the ſaid work, as Chriſt's chief Miniſters, to declare his reſurrection-life and glory; and ſo, to give the joyful tydings of his ſpiritual coming and Kingdom, to all the Earth. All this honour is put upon them, as a juſt recompence for their obedient *quitting their own* natural *Land* and Habitation, their firſt-creation mutable earthly life and ſtate, and becoming the firſt faithful followers of their head, into the true, new-creation-*land of Promiſe*. From the moment, in which, made or found willing, to make this exchange of life and principles, was the viſion of God, through faith, given them, in the reſurrection-ſtate. So, may they, properly, be called *Elders*, or chief, over the good ſeed, among Men, who receive, from their hand, the ſame Manna of life in Chriſt, themſelves feed on. They, by their more penetrating ſight and nature, eſpecially, as exalted into the ſpiritual, new-creation ſight and viſion of their head (as admitted into perſonal union with the divinity, in our glorified nature, and, ſitting on his Throne) and his Bride, have bin, and are ſignally uſeful, to communicate the viſion of both, till the time for theſe heavenly Saints exaltation into the poſſeſſion and enjoyment of the marriage bed. Thus, *they ſhewed John, the Lamb, and his Bride*, or peculiar, and moſt heavenly Saints, in a ſubjected love, unto both, as inferiour to both, yet, having their joy compleated by a perfect love to both; *acknowledging themſelves to be neither Bridegroom, nor Bride, but* true *friends* and faithful *Servants, unto both*. This, their admirable love, to Chriſt and his moſt heavenly Saints, is notably figured out, in that of *Jonathan* to *David*. *David* is a figure of the moſt heavenly Saint, *as made*, moſt compleatly, *after God's own heart*. *Jonathan*'s true love to him, figures out that of the eleſt Angel, to the ſuperiour, heavenly Saint. *His love to David exceeding the love of Women*, properly deſcribes the ſpiritual union of the good Angel with the moſt heavenly Saint, as maintained by pure new-creation-principles, in both. Such love and union muſt needs greatly excel any love, exerciſeable in the natural or firſt-creation-ſpirit, typed out by the Woman, which (*Diotrephes-like*) *covets a pre-eminency*, in its own name and glory. Contrary hereunto, new-

creation-principles cauſe the angelical *Jonathan*'s, not only, unchangeably to love the heavenly *David*-Saints; but, from that love, to become freely ſerviceable, with *Jonathan*, to place ſuch *David*'s on the Throne, in a ſtate, ſuperiour to themſelves; and that, as faithful in their ſervice to Chriſt, therein. Thus, through a union of love between Angels and heavenly Saints, are the Angels, under Chriſt, inſtrumental to the bringing the whole Church of firſt-born *David*'s, into thoſe places in Chriſt's Kingdom, wherein to be, for ever, far ſuperiour to themſelves. And, till, ſeated there, do they exerciſe the utmoſt of their power, to protect the ſaid *Davids* from the malice of their invſible enemies, Devils, typed out by *Jonathan*'s faithful informing *David* of all *Saul*'s miſcheivous and malicious intendments, diſcovered towards him; and protecting him, from them. *While theſe Princes* or moſt heavenly Seed of Saints, *are*, in their unchanged bodies, *walking on foot on the Earth* (or, in the ſingle earthly ſpirit and mind) this foot or earthly principle is kept by them, from any ſuch wilful daſhing againſt (or ſtumbling at) the myſtical ſtone, Chriſt's new-creature-ſpirit, as excludes from the true reſt, therein only attainable. In a like practice with *Jonathan*, in letter, they diſcover all the ſecret and ſubtile contrivances of myſtical *Saul*'s malice, againſt theſe ſpiritual *Davids*, that they may eſcape him. They thus protect them from the evil Angel; and, on the other hand, inform them of Chriſt's ſpiritual Kingdom, by communicating their viſions thereof. In both theſe diſtinct works of love to Saints, will they appear more viſibly than ever, in their diſpenſation, immediately preparatory to Chriſt's ſecond coming. And herein, as owned by Chriſt, ſo ought they, by Saints; *Rev.* 22. 16. *I Jeſus have ſent mine Angel, to teſtify theſe things to the Churches*; the things of the new-*Jeruſalem*-Kingdom of Chriſt, which will ſuddenly be made viſible; and, not only ſo, but *to teſtify of me* alſo, *that I am the bright morning-Star*, or, in my exalted humanity, head of theſe angelical Stars, in that reſurrection-glory, wherein they ſhall ſhine forth, in their preparatory morning-miniſtration, ſo as to be ſignally owned by me, in their faithful ſervice to me. This is implied (*ver.* 6.) *Theſe ſayings are faithful and true. For, the Lord God of his holy Prophets hath ſent his Angel, to give them*, the fore-running *ſights of things*, that as to publick and general manifeſtation, are *yet to come*; but, now at hand; and therefore, no longer to be ſealed up, but, open'd by Angels, to them, in Chriſt's preparatory day. And ſo alſo are the ſealed up judgments, by them, then to be opened, and

visibly poured forth upon the enemies of his approach and Kingdom. This honour have the blessed Angels, even of being chief instruments in setting up the Kingdom of Christ, by communicating their sights thereof, to Saints, belonging to the upper or lower new-*Jerusalem*, or, spiritual Kingdom, in their distinct relations thereunto, as the heavenly, or, but earthly glorified seed. And, this ought, by them, both and all, to be thankfully acknowledged. *When the Angel shew'd John the Lamb and his Bride, clothed with her wedding robe*, her Husband's heavenly spirit, *he fell at the Angel's feet, to worship him. But, the Angel said, see thou do it not; for*, though in this dispensation, I am above thee, yet *am I but thy fellow-Servant*, under our great Master, to minister to thee, who wilt, in conclusion, be exalted far above me. And then also, must we both, as *holding of Jesus, our head, in the true* new-creation-*spirit of prophecy, worship God alone.* The heavenly seed of Saints, that receive the first revelations or visions of the glory of Christ's Kingdom, from Angels, will be found to have an interest, superiour to theirs, therein, when they take their places about the exalted Throne of Christ, set up in *the third Heaven.* Then will the Angels give up their guardianship over them, as no longer, needing it, being exalted above them. Yea, then will the Angels of God rejoyce to receive instruction from them, to whom they, before, gave it. Then shall the marvellous and *manifold wisdom of God*, appear, in causing *the Church of his first-born-Saints*, when exalted into their heavenly places, to make a suitable return to the good Angels, for all their faithful service of love to them, in communicating their higher visions of God (in such measure, as they are capable of receiving) than ever yet was attained by them. They will, under Christ, reveal to them that *manifold grace of God*, that's the blessed portion of second-resurrection-Saints, received by them, immediately from Christ, and from him, by them, let down and revealed to Angels. Thus, makes he his blessed creatures, Angels and Saints, in the beauty and harmony of his dispensations towards them, useful to one another; and, so to remain for ever, in their higher and lower places and offices, in Christ's body-mystical, as is figuratively signified; 1 *Cor.* 12. 21. Many, who in their single unchang'd humanity, Angels are the teachers of, will be in a superiority to all Angels, and, in that sence, said *to judg*, even *the* holy *Angels*, as in a higher sort of spiritual life and light, judgment, or discerning, then they; and so, fit instructers of them,

God, to them, as Christ's highest and chief Ministers. These will make known to Christ's Angels and glorified earthly members *the fellowship of that mystery*, which, comparatively to the revelation, as yet, given thereof, hath bin, till then, *hid in God*. They shall fully reveal the whole mystery of divine and creature-fellowship in God the Mediatour, from everlasting, to everlasting; and so, *the manifold* divine and creature-*wisdom of God*, to their inferiour-fellow-creatures, which is, in the compleat fulness thereof, their continual vision and food. But, though when the first-born heavenly Church take their seats in glory, Angels cease from the exercise of rule over them, yet do they remain as door-keepers to the said heavenly City and Society. They were placed from the beginning, as Christ's spiritual *Watchmen, over this tree of Life* or whole spiritual state. And, in the faithful discharge of that office, have, ever since, with their *flaming Swords* or angelical weapons, bin made use of, by way of defence and service to the said state, for directing the holy Seed to the right door of the blessed City; and, for the keeping any spiritually profane persons, from entring thereat. They are ready, with their angelical flames, to destroy all such. And when the good seed, even the first-born Church are all entred, and have taken their places, in a superiority to them, will they, still, for ever, hold the same place and station, as door-keepers, in the neareſt relation to the said first-born Church. To be such *a door-keeper* to the second resurrection-state, *David* saw, was to be preferred above the highest glorified Saints, in the first, as neareſt to the heavenly Citizens, or first encompassers of the Throne. Also, under Christ and his heavenly Saints, are the holy Angels Princes or chief Rulers, in and over the first-resurrection-state, the outward row of encompassers; and therein, to remain for ever.

And, as now we have seen the good Angels business, in the preparatory dispensation; we may observe the approbation, they will receive from their great Lord and Master, for the same. As recompence of their labour of love to his Saints, *will Christ*, at end of their preparatory dispensation, *say to them; well done, good and faithful Servants, enter into the full joy and enjoyment of your Lord, prepared for you*, and reserved to be given or conveighed to you, by the hand of my heavenly Saints, at my command. These highest instruments, under Christ, are to fill their angelical vessels with that manifold grace and wisdom of God, which till thus, by heavenly and most exalted Saints, [illegible] not to be reveal'd to them, being of too vast and com-

prehenſive a nature, to be received by them, immediately, from Chriſt's own hand. Their portion therein, and viſions thereof, are appointed to be given forth to them, by his heavenly Church of firſt-born-Saints. *Eph.* 3. 10. All others are too inferiour, and at too great a diſtance, to be immediate receivers thereof, from Chriſt, who, in all the diſtributions of the glory of this ſtate, is to be ſeen and acknowledged head of this firſt-born-Church. And, in like manner, will the geral aſſembly of earthly glorified Saints, acknowledg Chriſt, head of the angelical rulers over them, on the finiſhing their preparatory diſpenſation, for taking down the whole old, firſt-creation-World, and laying the foundation of the new. All this, by ſuch an opening of the ſealed up judgments of God, due to every part of this ſinful World (on the utmoſt trial, diſcover'd to be that accurſed Earth, which will not be made better) who ſhall, by the light of this angelical miniſtery, be diſcovered, and have a fire kindled in and upon them (as condemned perſons) that *ſhall never be quench'd.* They ſhall, in myſtical chains and fetters, put upon them, be ſecured and impriſoned, in order to their final ſentence, and execution thereof, from Chriſt's perſonal preſence. *Then*, as *the King* in the parable, *will* he *ſay of the* earthly-*Jeruſalem-Citizens, as wilful refuſers of his raign over them, bring, and ſlay them before me*; Luk. 19. 27. This ſhall be, when *the Son of Man*, the declared *King of the whole World, ſhall ſit on the Throne of the Fathers glory, on Earth*; *Pſal.* 2. 8. For this, *will he ſummon and aſſemble before him, all Nations*, in order, *to ſeparate* his chaſt *Sheep, from* Satan's luſtful *Goats* (who through inordinate luſt after, and love to the fading life, wiſdom, power, and glory of their own old nature, have deſpiſed and rejected Chriſt's new-creature-nature, and life, wiſdom, righteouſneſs and power of God, therein) *and will ſend both, to their* reſpective *places*, or final ſtates of *eternal life or death*; *Mat.* 25. 31, - 46. Then will incorrigibly wicked Angels and Men be chained up in unexpreſſible torment, ſo as in their height of rage againſt God, Chriſt, bleſſed Angels and Saints, not able to do any thing againſt them, to diſturbe their peaceable raign with Chriſt, during *his thouſand years* viſible *Kingdom, on Earth.* And, *to the Sheep on his right hand*, the prepared ſpiritual members of his viſible Kingdom, *will Chriſt ſay*; *come, ye bleſſed of my Father, inherit the Kingdom, prepared for you, from the foundation of the World*, either in a ſpiritual or natural, religious or civil capacity. This was declar'd to *John*; even, that *all thoſe Souls*, that had been, myſtically or literally,

beheaded *for the testimony of Jesus, or word of God* (who, by the chastity of their spirit to Christ, have bin kept from *worshipping the Beast, his image, or receiving his mark in their foreheads*, even an unchangeable enmity to God) *shall*, in one or other of the said capacities, *live and raign with Christ*, in the first resurrection-state, whereby *secured from* any hurt by *the second death*. The young and tender seed, also, to be awaken'd by the preparatory dispensation (that shall not, after that, in this powerful day of light, degenerate into strange plants) shall, likewise, in their successive generations, grow up, out of their restored principles of nature, into first or second resurrection-members of Christ's visible spiritual Kingdom. This season, to obedient Sheep, and lustful, rebellious Goats, will be found the best and worst of times. For, then will be made an abundant recompence, to Saints, for all the hard usage *for Christ's* new *name* and life *sake*, they have met with, from World and Devil. Then, shall they find the performance of all the *great and glorious promises*, so as to fill them with joy, and render them blessed, beyond what the narrow natural heart of the greatest Saint could imagine, conceive, desire or wish. But, quite contrary, to *the inhabitants of the Earth, the Goats on the left hand*, will this day of Christ, be the greatest and saddest wo, imaginable. For, they will find the greatest disappointment, as to their mis-grounded hopes of everlasting happiness, and true rest; and in the room thereof, the height of a restless vexation of spirit, under a self-condemning light, awaken'd up in them, in judgment, so as ever to see it brought upon them, by their own wilful folly. And, they will, also, see themselves stripp'd of all means of coming out of the same, or of delivering themselves from, or, being reveng'd on, that power, against which they have rebelled, and, incorrigibly hardned themselves. Yet, will they retain the utmost height of malice, for ever, *to him that slays them*, that divine and new-creature spirit, and life of Christ and God, *which are* unspeakably *above them*. *They will* proudly and presumptuously in their Luciferian spirit of unchangeable enmity, *say, before him that slays them, I am God: but, shall be* forced to see themselves *but Man, and not God, in the hand of him that slays them*; Exek. 28. 9.

And, thus have we, in some small measure, observ'd the near approach of Christ's visible Kingdom, in the preparatory dispensation to it. In the beginning hereof, *the two witnesses are to be* signally *slain*. These are a twofold generation of spiritual Saints, that are to be his heavenly and earthly glorified congregation, or *new*-creation *Heaven-*

and Earth, for ever. *These two* sorts of spiritual Saints, do make up and give forth the compleat witness of Christ's new-creature-life, who, now, in the end of this World, are to suffer the utmost extremity of mystical, or, litteral death. The design of God, in suffering this extream suffering of his witnessing Saints, (in such a *day of trouble* to them, *as never was, since there was a Nation*) is, to introduce his angelical preachers and witnessing-risen-Saints, whose joint-ministry will powerfully shake, and overturn all earthly buildings, foundations, or principles. The voice of God's providences, is such, as affords significant signs, to the reading or understanding of rational men, of his present *controversy with the whole Earth*. For, in a way of righteous judgment, is he confounding and overthrowing all worldly constitutions, religious and civil. The light of the day, so remarkably judges and discovers the rotten foundation, upon which, both are built, as undeniably to convince all, they can, no longer, maintain or uphold their own structure. Yet, as the saddest lamentation, how little are these remarkable dealings of God, in order to these wonderful designs, taken notice of, not only, by the World, in general, but the professing party, amongst whom must be found, as to seed, the *wise-Virgin*-spirit? Even *such*, also, *are slumbring and sleeping*, in this dark day; and, in such a remarkable calm of security, as is a most certain presage of a storm. And, if this be the temper of God's friends, a spiritual seed, what can be expected from incorrigible enemies, on such a wonderful commotion and shaking of their power, but a coming forth in their utmost strength and highest expressions of rage and malice, to maintain themselves against that power, the very light of the day convinces them, will undermine and destroy them, and all their worldly interests, literal and mystical? But, to spiritual Saints, awaken'd and found alive, this dispensation (that is so amazing and confounding to others, as to *make their Hearts fail for fear of what is coming upon the Earth*) becomes a cherishing food, causing them *to lift up their heads*, though involv'd in God's outward chastisement of the World, as having a common share therein. They are supported and owned by God, as Friends, to whom he communicates the secret of his designs in all. He shews them, he is, therein, pleading their cause, in destroying his and their enemies, and securing his beloved *Lots*, mystically, and also litterally, so far as is for his glory, and their good. Though, therefore, the *Figtree*, their natural Spirit, *blossom not, nor fruit be in the Vine*, or true and choice

plants of the Kingdom; *though the labour of the Olive fail, and there be no meat in the Field, no flock in the fold, or herd in the ſtalls,* (Hab. 3. 17.) that is, though there be a myſtical as well as literal Famine, by the total drying up of all Food to the natural mind, as well as body; yet, to the powerful faith of ſpiritual Saints, is it a time of rejoycing in their ſpiritual Lord, inviſibly communicating his *hidden* and incorruptible *Manna* to them, which is *a Bread of Life*, not only to their ſpiritual, but natural Man, alſo, *which lives not by that Bread* which is the ſingle food of the natural Spirit, but ſuch as *the living Word of God*, is, and gives unto the whole Man of his Saints, for ever; *Mat.* 4. 4. And then ſhall their natural man, as *with Hinds feet, walk upon the high places of this* firſt-creation-world, in a conquering and victorious ſpirit, over them. Saints will find themſelves, more and more eſtabliſhed in their ſpiritual faith, and expectation of Chriſt's viſible Kingdom, by thoſe very ways and means, concerning which the fleſhly mind or natural ſpirit, at beſt, as well as the profane world, do, with with the *Samaritan* Lord, judg impoſſible to bring about ſuch a deſign. The true Believer, is ſo far from thinking God's arm ſhortned, or hand weakned, on this withdrawing all ſort of viſible help from them, as thereby to be quickned up, into the expectation of thoſe angelical powers, Chriſt hath in reſerve, to work their deliverance, by. Nothing, to them, ſeems lacking, but ſuch a powerful exerciſe of their precious faith, as may give them a patient waiting upon God, for the performance (and that, with great advantage) of whatever he hath promiſed, as to the actual ſetting up of Chriſt's kingdom, and rule of love over them. *Then will our* bleſſed *Lord* ariſe, *out of his* holy, new-creature-*Temple*, and in his ſpiritual glory or ſecond appearance, take a viſible poſſeſſion of that univerſal power and authority, which was always his right, from the foundation of the World. *He will bow*, and open *thoſe Heavens, in which, all this while, retained*; *Act.* 3. 21. He will deſcend, and actually let down that *new-Jeruſalem*-glory, *out of* the ſaid *Heaven*, which is the proper clothing, provided by himſelf, for his heavenly and earthly-glorified Saints. For, when the preparatory work is compleated, the King himſelf, will ſuddenly appear. *Even ſo, come Lord Jeſus, and all thy Saints with thee; come quickly. Amen.*

FINIS.